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FOREWORD

William Bennett's *An Introduction to the Gothic Language* is the second in the series of introductory texts on older languages authorized by the Committee on Research Activities. Gothic has traditionally been the Indo-European dialect through which Germanists made their way into Indo-European linguistics as well as comparative Germanic linguistics and philology. Bennett's *Introduction* reflects this position for the language, providing a thorough treatment of the basic problems, especially in phonology and morphology.

Since the Gothic texts are literal translations of the Greek original, they give only meager information on syntax. For this reason a basic principle of the series has been modified, in including materials which are not originals. If any contemporary scholar could produce materials in accordance with those handed down, this distinction must go to William Bennett. Moreover, this edition is based on three previous editions which have been widely used. Bennett's thoroughly tested handbook may therefore provide further generations of students with thorough and well-planned guidance to the Gothic language and important topics associated with its study.

I would like to thank Helen-Jo Jakusz Hewitt for preparation of the glossary with references to each occurrence of a form; support for the preparation was provided by the Research Institute of the University of Texas at Austin.

W. P. Lehmann

PREFACE

An Introduction to the Gothic Language has been written specifically for beginning students. It presents twenty-seven graded readings, each accompanied by a vocabulary and an explanation of grammatical details; the final chapter provides a sample of the Codex Argenteus. Among the readings, the first seven are in effect preliminary exercises; the text on page 8, for example, contains thirty-seven case and number forms of masculine *o*-declension nouns and fifteen of *sa*. The remaining twenty readings represent the Gothic Bible and the *Skeireins*. The external history of the language is outlined in Chapters 2 to 7, the elements of phonetics in Chapters 8 to 10, and the essentials of phonologic and analogic change in Chapter 11. The phonologic history of Gothic extends through Chapters 12 to 27. The terminology used in designating inflectional categories reflects an Indo-European rather than a purely Germanic point of view.

After long consideration I have canceled earlier plans for adding a reference grammar, which would greatly lengthen the present volume and yet would not differ very markedly from the grammars that are already available.

This book has profited from suggestions offered by students and colleagues alike. Within the Modern Language Association, I am greatly indebted to the Committee on Research Activities, to the Director of Research Programs, Walter S. Achtert, and to the founder and general editor of this MLA series, Winfred P. Lehmann, who has generously provided a number of useful suggestions. Dr. Helen-Jo Jakusz Hewitt has prepared the admirable computerized glossary. As a visiting colleague, E. A. Thompson has been very helpful with the external history of Gothic. To all who have aided, and especially to my wife for her unflinching encouragement, my profound thanks.

Decatur, Georgia

William H. Bennett

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Qēnái meínái pízái liúbōstōn

THE PLACE OF GOTHIC IN INDO-EUROPEAN AND GERMANIC LINGUISTICS

Indo-European, the common ancestor of most European and some Asiatic languages, has left no written records, nor have its first descendants. At an early period, probably before 2500 B.C., the speech of the Indo-European tribal communities had already become divergent, subsequently developing into parent forms of Indo-Iranian, Greek, Italic, Celtic, Germanic, Baltic, Slavic, Albanian, Armenian, as well as of languages with no modern representatives—Tocharian, Anatolian, etc.; these in turn were to break up in preliterate times, leaving groups and subgroups of descendant Indo-European languages.

Proto-Germanic, the common parent of the Germanic group, had broken up into several dialects before the beginning of our era. Among these was **Pre-Gothic**, the immediate ancestor of the Gothic language. The essential features of Pre-Gothic, like those of Proto-Germanic and Indo-European, can be determined only through reconstruction.

Gothic is known chiefly through extensive portions of a biblical translation ascribed to Wulfila (c. 311–c. 383), the apostle and bishop of the West Goths. Among the older Germanic literary records, which include Scandinavian, English, Frisian, Saxon, Low Franconian, and High German texts, the Gothic are by far the earliest. The first comparable writings in the other Germanic languages are four to nine centuries later. More significant from a linguistic point of view, however, is the fact that Gothic is the most generally archaic representative of the Germanic group to appear in extensive specimens. The only prior records of Germanic are the first few runic inscriptions, which are very brief, and individual loanwords preserved in non-Germanic languages. It is for this reason that the study of Gothic is the foundation of Germanic linguistics and constitutes an important factor in comparative Indo-European grammar.

I PRONUNCIATION

1.1. The Gothic alphabet (see p. 123) is transcribed with the letters *a b d e f g h h̄ v i j k l m n o p q r s t þ* (the Old English thorn) *u w x z*.

VOWELS

1.2. In comparative grammar the diacritic marks macron (ˉ) and acute (´) are added to Gothic vowel spellings in order to indicate original distinctions in length and quality:

SPELLING	VALUE	AS IN GERMAN	EXAMPLES
a	[a]	Stadt	ana, faran, salt
ā	[á]	Staat	fāhan, hāhan
ē	[é]	geht	mēna, nē, tēkan
i	[i]	Widder	ita, silba, wasti
ei	[i]	wider	ei, leik, marei
ō	[ó]	Lohn	blōma, namō, ð
u	[u]	Tunnel	muman, ufar, sunu
ū	[ú]	tun	fūls, rūna, út

In the time of Wulfila *ai au* represented only open (low-mid) vowels, but etymologically each of the spellings *ai au* may represent a short vowel, a long vowel, or a diphthong. These etymological values are highly important in comparative grammar, and they are regularly assumed in comparing Gothic with other Indo-European languages. Since this *Introduction* is designed to instruct students in Germanic comparative grammar, the etymological values of *ai au* are indicated throughout.

The short vowels are distinguished by means of the spellings *ai au*, with the acute above the second letter:

ai	[e]	Bett	baíran, taíhun, fathu
aâ	[o]	Dock	daúr, faúra, taúhun

The long vowels are not marked:

ai	[ē]	Bett (prolonged)	faián, saíán, waíán
au	[ō]	Dock (prolonged)	baúan, sauí, tauí

The diphthongs are distinguished by means of the diacritic spellings *ái áu*, with the acute above the first letter:

ái	[aj]	Kaiser	áins, twái, nimái
áú	[aw]	Kraut	áuk, láun, nimáú

iu was nearly like *ew* in English *few* but was stressed on the first element: [i^w], e.g., *dīups, ūp, siuka*.

Vocalic *w* in words taken from Greek corresponded to Gk. [y] (like *ü* in German *dünn*), but this vowel was foreign to Gothic. *w* was probably pronounced:

- As a close, native *u*-vowel occurring between consonants and finally after a consonant: *Lwstrws*, final *-w* in *waústrw*
- As the vowel-glide [w] in other positions: *waústrwa, lēw, kawstjōn* (*j* like *y* in English *you*) for *L cautionem*

CONSONANTS

1.3. *k l m n p r* were pronounced approximately as in English: *x* was like *k*: *Xristus*. *q* represented [kʰ], i.e., a lip-rounded *k*: *qēns, riqis*. For practical purposes, *r* may be pronounced as a tongue-point trill.

1.4. *b* had two values. Medially after a vowel or diphthong, it represented [b], a sound resembling that of *v* in English *have* but formed with both lips (bilabial): *haban, ibns, láiþōs*. Elsewhere, *b* represented [β] as in English *bob*: *baúran, arbi, lamba*. *bb* denoted a prolonged (double) [β]: *abba* [áβ-ba] (see 1.14).

1.5. *d* likewise had two positional values. Medially after a vowel or diphthong, it represented [ð], a sound like that of *th* in English *father*: *fadar, hídre, páida*. Elsewhere, *d* represented [d], approximately as in English *dad*: *daúr, huzd, land*. *dd* indicated a prolonged (double) [d]: *Addin* [áð-dín], *iddja* [íð-dja]. See 1.14.

1.6. *f* was formed somewhat as in English *fife* but probably was bilabial like *b*, above: *afar*, *filu*, *flmf*.

1.7. As in Greek, *gg* was used to spell [ŋg] as in English *finger*: *figgers*, *lag-gei*, *siggewan*. Similarly, *gk* represented [ŋk] as in English *ink*, and *gq* represented [ŋkʷ], roughly as in English *inkwell*: *drigkan*, *dragk*, *siggan* [siŋkʷan].

The stems *bliggw-* 'scourge,' *glagw-* 'accurate, diligent,' *skuggw-* 'mirror,' and *triggw-* 'faithful, true' may have contained [gg] in Pre-Gothic, but by the time of Wulfila [gg] probably had become [ŋg] as in *siggewan*, above.

1.8. In Proto-Germanic, *g*, when not occurring before *g* *k* *q* represented [g], a sound like that of *g* in North German *sagen*. [g] may be produced by voicing the sound of *ch* in German *ach*: Go. *dagōs*, *steigan*, *liugan*, *gaf*. When occurring finally or before final *s* or *t*, *g* represented the corresponding voiceless sound [x], as in German *ach*: *dags*, *dag*, *balg*, *magt*.

1.9. In Proto-Germanic, *h* represented [x], as in German *ach*, and *hv* represented lip-rounded [xʷ]: *hlaifs*, *juh*, *mahts*; *ahva*, *hwō*, *leihvan*.

h in the time of Wulfila probably denoted [h] as in English *he*, and it is possible that *hv* denoted lip-rounded [hʷ] or voiceless [x], but for the purposes of comparative grammar it is convenient to retain the older pronunciations [x xʷ].

1.10. *j* was pronounced like *y* in *you*: *arþja*, *jēr*, *juk*.

1.11. *s* was pronounced as in *hiss*, *z* as in *buzz*: *is*, *saiuō*, *was*; *husz*, *izē*.

1.12. *þ* represented voiceless [p], a sound like that of *th* in *myth*, *thorn*: *mīþ*, *þairmus*, *þō*.

1.13. *l r m n* may have been syllabic (i.e., may have formed the nucleus of a syllable, as in English *meddle* [medl]) when:

(a) Final after consonants: *hunst*, *tagr*, *bagms*, *sōkn*

(b) Between consonants: *fugls*, *akrs*, *māþms*, *mākn*

1.14. Prolonged consonants were normally doubled in spelling: *inn* (contrast *in*), *filil*, *qis*. Between vowels, they ended one syllable and began the next: *atta* [āt-ta], *aldī* [āl-lā]. On *gg* for [ŋg], as in Greek, see 1.7. Consonant clusters had no "silent" letters: *knīwa*, *lamb*, *wilts*, *wraks*.

STRESS

1.15. Root syllables bore primary stress (´) when initial, secondary stress (˘) when medial or final, as in English *gōing*: *éasygōing*, *áche*: *hēadāche*. Compare:

<i>hairtō</i> 'heart'	: <i>hráinþa-hairts</i> 'pure-hearted'
<i>gálp</i> 'gold'	: <i>figgra-gálp</i> 'finger gold, ring'

Prefixes were stressed like initial roots, above. Compare:

<i>máhts</i> 'might, power'	: <i>án-máhts</i> 'unmight, weakness'
<i>sléþip</i> 'is asleep'	: <i>saf-sléþ</i> 'was asleep'

Suffix syllables—not including endings—were almost certainly stressed like medial and final root syllables, above, when directly following weak stress (neither ´ nor ˘); compare:

<i>sálbōnd</i> 'they anoint'	: <i>sáibō-dēdeina</i> 'they might anoint'
<i>miklī</i> 'great'	: <i>miklī-dūþs</i> 'greatness'
<i>þiudans</i> 'king'	: <i>þiudin-ássus</i> 'kingdom, reign'

1.16. Verbs per se had initial primary stress, but preverbs (except *ga-*) began with secondary stress. Compare:

<i>lēt</i> 'let thou'	: <i>áf-lēt</i> 'forgive thou'
<i>saisléþ</i> 'was asleep'	: <i>ána-saisléþ</i> 'fell asleep'
<i>wáit</i> 'I know'	: <i>mīþ-wáit</i> 'am conscious of'

Accordingly, the stress of preverbs plus verbs contrasted sharply with that of compound nouns and adjectives. Contrast:

<i>áf-lēt</i> 'forgive thou'	: <i>A</i> <i>áf-lēt</i> 'forgiveness'
<i>ánd-nimþ</i> 'accepts'	: <i>ána-nēms</i> 'pleasant, acceptable'
<i>mīþ-wáit</i> 'am conscious of'	: <i>mīþ-wislet</i> 'conscience'

1.17. Weak stress occurred on other syllables, namely:

- On *ga-* (= German *ge-*), on the interrogative particle *-u*, and on *uh* 'and': *ga-léks* 'like,' *ga-u-láubjats* 'do ye two believe?' *nī-u* 'not?' *uh-uh-wóþ-da* 'and he cried out'
- On syllables occurring between other degrees of stress, e.g., the second syllables of *ána-saisléþ* and *sáibō-dēdeina*
- On vowels of suffixes directly following primary or secondary stress, e.g., *-ō-* and *-ei-* in *sáibō-dēdeina*, above
- On all final syllables except roots and except suffixes directly following weak stress (1.15): *sléþip*, *þiudin-ássus*, *sáibōnd*, *ánd-nimþ*, *mīþ-wislet*, etc., above

1.18. Pronounce the Gothic words in 1.2-17. Note that the acute mark, when used to distinguish short *ai* *au* and originally diphthongal *ái* *áu* (1.2), has no bearing on stress.

The Lord's Prayer: Matt. vi. 9-13

(9) Atta unsar þu in himinan, wehnaiš namō þein. (10) qimái þiudanasus þeins. wairþai wiþa þeins, swē in himina jah ana airþái. (11) hlaif unsarana þana sinteinan gif uns himma daga. (12) jah aflet uns batei skulans sijáima, swaswē jah weis afletam þáim skulam unsaraím. (13) jah ni briggáis uns in fráistubnjái, ak láusel uns af þamma ubilin; untē þeina ist þiudangardi jah mahts jah wulþus in áwims. amēn.

PRELIMINARY
EXERCISES



2 MASCULINE *o*-DECLENSION; THE INDO-EUROPEAN LANGUAGES

Gabairans ist Iesus in Bēþlahaim

(1) In dagam Hērōdis þiudans qēmun Iōsēf jah Maria in Bēþlahaim. (2) jah jāinar gabar Maria Iēsu. (3) Jah hairdjōs wēsun jāinar ana akra. (4) jah sái aggilus qam us himina. (5) Jah qap sa aggilus du þáim hafrdjam ana þamma akra: (6) hairdjōs sái gabairans ist himma daga Kristus in Bēþlahaim; (7) sái sa ist þiudans himinis jah þiudans þiudanō. (8) Jah þái hairdjōs gasēvun jāinar hari himinis jah hūsidiēdun þis harjis luþarjans in himinam. (9) galþiþun þan sa aggilus jah sa harjis fairra þáim hafrdjam in himin. (10) Iþ þái wairōs qēmun in wig du gasaþvan þana þiudan þizei hūsidiēdun. (11) jah in maþgin dagis bigētun Iōsēf jah Marian jah Iēsu. (12) afar dagans qēmun jah 'g' þiudanōs. (13) jah þiwōs þizē þiudanō bērun maþpmans. (14) jah þái þiudanōs gēbun þans maþpmans Iēsu, untē sa was þiudans himinis jah þiudans þiudanō.

afar dagans after some days
aggilus m. angel
akrs 2.3 field
ana (+ D/A) on, upon, in
bērun carried (3 pl.)
Bēþlahaim Bethlehem
bigētun found (3 pl.)
dags 2.3 day
du (+ D) to, for, as
fairra far from, afar
'g' (preis*) three
gabar bore (3 sg.)
gabairans born

galþiþun went (3 pl.)
gasaþvan see (infm.)
gasēvun saw (3 pl.)
gēbun gave (3 pl.)
hairdeis 2.3 herdsman
harjis 2.3 host, army
hūsidiēdun heard (3 pl.)
Hērōdis G of Herod
himins 2.3 heaven
himmma daga today, this day
Iēsus, A-u, D -ua Jesus
in (+ A) in, into, toward
in (+ D) in, into, among

Iōsēf Joseph
ist is
iþ but
jah and, also
jāinar there, yonder
luþarjis 2.3 singer
maþpm 2.3 gift
Maria, A-an Mary
maþrgins 2.3 morning
qam came (3 sg.)
qap said (3 sg.)
qēmun came (3 pl.)
sa m. (see 2.2-3)

sái lo!
þan then
þiudans 2.3 king
þiwōs 2.3 servants
þizei m. G of whom
untē for, because
us (+ D) out of, from
wair 2.3 man
was was
wēsun were (3 pl.)
wigs 2.3 way, road
Kristus Christ

2.1. Gothic has three genders, which are largely independent of sex: masculine, feminine, and neuter. Nouns have two numbers, singular and plural (some forms also have a dual), and five cases: nominative, vocative, genitive, dative, and accusative. The nominative and vocative are identical in the plural, and in the singular also except when the nominative singular ends in -s, as below in 2.3. The nominative and accusative are always identical in the neuter and sometimes in the other genders. In order to simplify paradigms, accordingly, the cases will be listed in the order nominative, vocative, accusative, genitive, dative.

2.2. The demonstrative pronoun *sa m.*, *sō f.*, *þata n.* 'this, that' serves also as a definite article and as a demonstrative personal pronoun meaning literally 'this one, that one.' When modifying a noun, the demonstrative-definite article agrees with it in case and normally in gender and number.

2.3. A great many Gothic nouns belong to the masculine *o*-declension, e.g., *sa dags* 'the day,' *sa hlāifs* 'the bread,' *sa harjis* 'the host, army,' and *sa hairdeis* 'the herdsman.' The label "*o*-declension" refers to the stem vowel in Proto-Indo-European. A typical *o*-stem noun is the word for wolf, as in Sk. *vṛkas*, Gk. *líkos*, L. *lupus*, Go. *wulfs*, on the basis of which IE **wĺkʷos* is reconstructed. The root is **wĺkʷ-*, to which some scholars ascribe the meaning 'destroy.' To this a suffix is added in its noun-declension: -o-; such a suffix is known as a stem vowel. Declensions are named after the stem vowels, which besides *o* are *a*, *i*, *u*, and *n*. Finally, endings after root and suffix indicate each case, such as -s for the nominative singular. The same structure of root, suffix, and ending is found in verbs.

sg.	N	sa		dags	hlāifs	harjis	hairdeis
	A	þana	A-V	dag	hlāif	[hari]	hairdi
	G	þis		dagis	hlāibis	harjis	hairdeis
	D	þamma		daga	hlāiba	harja	hairdja

pl.	N	þái	dagōs	hláibōs	harjōs	hafrjōs
	A	þans	dagans	hláibans	harjans	hafrjans
	G	þizē	dagē	hláibē	[harjē]	hafrjē
	D	þáim	dagam	hláibam	harjam	hafrjam

N sg. -s is lost after a short vowel plus *r*, e.g., *waír* 'man'; in *stíur* 'calf, steer'; and after *s*, e.g., *hals* (A *hals*) 'neck.' *þiwōs* 'servants' occurs only in the plural nominative and genitive. The alternations /j/ in *hláifs/hláibis*, /j/ in *harjis/hari*, *ei/ij* in *hafrēis/hafrdi/hafrdja* result from phonological changes that will be considered separately.

2.4. Decline like:

- (a) *sa daga*: *sa dāþs* 'the oath,' *sa bagms* 'the tree,' *sa fiskr* 'the fish,' *sa fugls* 'the bird,' *sa stáins* 'the stone'
 (b) *sa hláifs*: *sa hlúfs* * 'the leaf'
 (c) *sa harjis*: *sa andastáþis* 'the adversary,' *sa niþjis* 'the kinsman'
 (d) *sa hafrēis*: *sa anels* 'the hireling,' *sa bókares* 'the scribe,' *sa stpōnēis* 'the follower, disciple'

THE INDO-EUROPEAN LANGUAGES

2.5. Common Indo-European words indicating seasons, flora, and fauna, together with ethnic and geographic data, suggest that the home of the Indo-Europeans was a district connecting southeastern Europe with Asia, probably southern Russia. As the tribes expanded over an increasingly wider area, they became separated into numerous smaller groups, which absorbed varying proportions of other populations. Whether the Indo-Europeans were already of mixed origin is a matter for conjecture; their possession of a common language indicates only that they had been affiliated by social and cultural ties. In the course of the expansion and ethnic mixture, extending over many centuries, the speech of the separate Indo-European groups became progressively divergent, though within each community some degree of linguistic reintegration must have taken place as certain dialects became predominant and others became extinct.

By historic times the tribal expansions had covered a vast area. Some tribes had reached India by way of the Iranian plateau, which had been occupied by a closely related group. Among the Indo-Iranian languages, the most archaic Indic representatives are Vedic (c. 1200-c. 800 B.C.) and Sanskrit. East Iranian first appears in the Avestan scriptures of the Zoroastrians, West Iranian in the Old Persian cuneiform inscriptions (c. 520-c. 340 B.C.). A Tocharian settlement in Eastern Turkistan has left specimens of two dialects, Agnean and Kucheian, in documents of the sixth to the eighth century of our era. An Armenian group had reached Lake Van in Asia Minor before 600 B.C. and produced written records with the introduction of Christianity in the fifth cen-

tury; the related but little-known Thracian and Phrygian may stem from earlier phases of this same migration. The Hittite records of Asia Minor (second millennium B.C.) represent an Anatolian group, probably one of the first to become separated from the parent tribal community.

Several waves of Indo-European tribes entered the Balkan Peninsula. They are represented mainly by Greek, beginning with Mycenaean inscriptions of about 1450-1200 B.C., and by Albanian, texts of which appear about 2,800 years later. Here too are found fragments of such Indo-European dialects as Thracian and Macedonian. To the neighboring Illyrian may be related the similarly little-known Venetic and Messapic of ancient Italy. A separate Italic group has left extensive records, chiefly in Latin; Osco-Umbrian, though perhaps forming a separate group, is usually classified as Italic. From the vernacular Latin of Roman Europe have come the Romance languages: Portuguese, Spanish, Catalan, Provençal, French, Italian, Sardinian, Dalmatian (extinct), Rhaeto-Romanic, and Romanian.

In southern and western Germany are traces of early Celtic settlements. Before the present era the Celts had expanded over most of western Europe, extending eastward to a Galatian colony in Asia Minor, but their known languages, which form a Britannic and a Gaelic division, appear only in the far west. To Britannic belong Welsh, the extinct Cornish with its offshoot Breton, and fragmentary specimens of Gaulish beginning in the third century B.C. Gaelic, embracing Irish with its Scottish extension Erse and the extinct Manx, first appears in Old Irish inscribed in the fifth century of our era.

The early home of the Germanic tribes lay within a district embracing what is now southern Sweden, Denmark with its neighboring islands, and the northern German lowlands between the Elbe and the Oder. To the east of the Germanic homeland appear Baltic and Slavic settlements. Baltic includes Lettic, Latvian, and Lithuanian, with records beginning in the sixteenth century, and the extinct Old Prussian. Slavic, which is first known through Old Church Slavonic (Old Bulgarian) of the ninth century, now embraces three divisions: western (Polish, Czechoslovakian, Wendish), eastern (Great, White, and Little Russian), and southern (Bulgarian, Serbo-Croatian, Slovenian).

Linguistic changes that occurred between Indo-European and Germanic times are distinguished as pre-Germanic, and those that took place within the earliest form of Germanic as Proto-Germanic. Where it is necessary to denote a comparatively late stage of the parent Germanic language, it may be designated by the term Germanic or Common Germanic.

3
NEUTER *o*-DECLENSION;
THE GERMANIC LANGUAGES

Hērōdēs jah maúrþr barnē in Bēþlahaim

(1) Jah was Iēsus miþ Mariin jah Iōsēfa. (2) iþ Hērōdēs gatáuþands garūni miþ þáim þiudanam jah gaháusjands bi þata barn jah bi þata liu-
hap in himinam, fullnōða agisis jah hatizis; (3) untē bi waúrða bōkarjē wēsi Iudaiē þiudans gabaþrans in Bēþlahaim in gáuja Iudaias. (4) jah wilda Hērōdēs þata barn usqiman. (5) jah filu waldufneis habandis bi wi-
tōða, insandida andbahtans in þata gawi du usqiman all barnē und twa jērē habandō; (6) untē þairh þō tōja maúrþris wilda usqiman Iēsu. (7) iþ aggilus gudis qam us himina jah qap du Iōēfa: usstandands þliuh miþ Ma-
riin jah þamma barna! (8) jah þliuhun faira us þamma gáuja. (9) iþ wēsun sáir jah tagra jáinar, jah ni habaidēdun bērusjōs barnē ana kniwam; (10) untē bliþ was ana daúram, jah háubida jah leika þizē barnē wēsun in wigam.

agis 3.1 fear
all n. A sg. each, each one
andbahts m. officer, servant
barn 3.1 child
bērusjōs m. parents
bi (+A) about, regarding
bi (+D) according to, by
bliþ 3.1 blood
bōkareis m. scribe
daúr 3.1 entrance
filu (+G) much, many, very
fullnōða became full (3 sg.)
gaháusjands hearing

gatáuþands garūni 3.1 consulting
gawi, G gáujis 3.1 district
gub, G ʒgudis God
habaidēdun had (3 pl.)
habandis having
hatizis 3.1 wrath
háubliþ 3.1 head
Hērōdēs Herod
insandida sent (3 sg.)
Iōēfa D Joseph
Iudaias G of Judea
Iudaiē G of the Jews
jēr 3.1 year

järe habandō 3.4 years old
kniwa 3.3 knees
leik 3.1 body, flesh
liuhap 3.1 light
Mariin D Mary
maúrþr 3.1 murder
miþ (+D) with, among
ni not
sáir 3.1 sorrow
tagr 3.1 tear
taui, G tōjis 3.3 deed
twa n. N-A two

þairh (+A) through, by
þata 3.1 this, that, the
þliuhun fled (3 pl.)
und (+A) up to, until
usqiman' kill (infin.)
usstandands þliuh rise and flee!
waldufni 3.3 authority
waúrd 3.1 word
wēsi was (opt. 3 sg.)
wilda wished (3 sg.)
wiuþ 3.1 law

3.1. The neuter *o*-declension includes many nouns, e.g., *þata waúrd* 'the word,' *þata wiuþ* 'the law,' *þata hatiz* 'the wrath,' *þata kuni* 'the race,' and *þata gawi* 'the district':

sg.	N-A	þata	waúrd	wiuþ	hatiz	kuni	gawi
	G	þis	waúrdis	wiuþis	hatizis	kunjis	gáujis
	D	þamma	waúrða	wiuþða	hatiza	kunja	gáuja
pl.	N-A	þō	waúrða	wiuþða	hatiza	kunja	gáuja
	G	þizē	waúrdē	wiuþē	hatizē	kunjē	gáujē
	D	þáim	waúrdam	wiuþdam	hatizam	kunjam	gáujam

The alternations *þ/d* in *wiuþ* *wiuþis*, *s/z* in *hatiz* *hatizis*, *ij* in *kuni* *kun-
jis*, and *aw(i)uþ* in *gawi* *gáujis* result from phonologic changes that will be
considered separately. *gub* 'God' may have been declined like *wiuþ*: G *gudis*,
D *guda*. In the manuscripts, the nominative-vocative-accusative singular is
contracted to *gþ*, the genitive singular to *gþs*, and the dative singular to *gþā*;
some scholars take the genitive and dative contractions to represent respec-
tively *guba* *guba*. *gub* is neuter by origin but is used in the singular to denote
the Hebrew-Christian deity and is treated as a masculine; its plural remains
neuter and denotes heathen gods (*þō gáuhagáuda*).

3.2. Decline like:

- (a) *þata waúrd*: *þata gulþ* 'the gold,' *þata huorn* 'the horn,' *þata juk* 'the
yoke,' *þata wein* 'the wine'
(b) *þata wiuþ*: *þata háubliþ* 'the head,' *þata liuhap* 'the light'
(c) *þata hatiz*: *þata riqiz* 'the darkness'
(d) *þata kuni*: *þata awiþi* 'the sheepfold,' *þata badí* 'the bed'
(e) *þata gawi*: *þata hawi* 'the grass'

3.3. A few neuter *o*-declension nouns in *-i* have G sg. *-jis* or *-eis*, e.g., *wal-
dufni* 'authority,' G. sg. *waldufn-jis*, *-eis*. *taui* 'deed' has G *tōjis*, etc. *triu*

'tree' has *G trīwis*, etc.; *knīu** 'knee' (no singular forms occur) is similarly declined.

3.4. A partitive genitive occurs frequently, e.g., *akranis* 'some fruit' (lit. 'of fruit'), *all bagmē* 'every tree' (lit. 'each of trees'), *ni was im barnē* 'they had no child' (lit. 'not was to them of children'), *mannē sumis* 'a certain man' (lit. 'of men a certain one'), *filu jērē* 'many (of) years.'

THE GERMANIC LANGUAGES

3.5. A number of Germanic tribes, including such peoples as the Goths, Vandals, Burgundians, Herulians, and Rugians, emigrated from their homeland in the course of the last two or three centuries B.C. At the beginning of the present era their settlements extended along the Baltic coast in eastern Germany, the Goths inhabiting the region about the lower Vistula. Most of these tribes appear to have come from southern Scandinavia. Oster- and Västergötland in southern Sweden and the island of Gotland still retain the name of the Goths, as Ryfylke in southern Norway and the island of Rügen preserve that of the Rugians. Bornholm (Ol Borgundarhölmr) was the "island of the Burgundians"; the Vandals may have come from the district in northern Jutland now called Vendsyssel. Among the dialects spoken by these tribes, only Gothic has left literary records.

3.6. Another series of expansions came from the southern part of the homeland and led mainly to the west and southwest.

A Saxon tribal group, first appearing in an area between the lower Elbe and the Baltic coast, expanded westward as far as the Ems, subsequently spreading to colonies on the north coast of Gaul (the "Litus Saxonicum") and ultimately dominating most of northern Germany. Old Saxon, the ancestor of Middle Low German (c. 1100-c. 1500) and modern Plattdeutsch (from about 1500 on), is known from about 800.

A Frisian group appeared at the beginning of our era along the North Sea coast between the Elbe and the Rhine. Old Frisian is known from about 1275. Its speakers may have stemmed from an early western extension of Angles from Schleswig, who also spread northward in Jutland after the first emigrations and southward to Thuringia. Modern Frisian begins c. 1600.

In the fifth and sixth centuries several Germanic groups invaded England, Northumbria and most of the midland ("Mercian") area being occupied by Angles, the southwest ("West Saxon") district with an adjoining midland section by Saxo-Frisians and Saxons, and the southeast ("Kentish") corner by so-called Jutes, probably Juto-Frisian descendants of early migrants from Jutland. Old English is known from about 700 but is preserved mainly in West Saxon of about 900-1050. The language of c. 1100-c. 1500 is called Middle English. New (or Modern) English dates from about 1500.

A Frankish group first appeared around the lower Rhine about the year 260. By 486 the Franks had spread partway through the Low Countries, had

covered a great part of midland Germany, and had become the dominant power in Gaul. Old Low Franconian, the ancestor of Middle Low Franconian (c. 1200-c. 1500) and Modern Dutch-Flemish, is known almost exclusively through a late, fragmentary copy of a Psalm translation probably dating from the tenth century.

With the withdrawal of Roman control in the fifth century, southern Germany was occupied by two Suebian tribal groups, the Bavarians and the Alemannians, perhaps originally from the lower Elbe. Bavarian, Alemannic (including Swiss German), and the middle Old Frankish dialects (East, Rhenish, and Central Franconian) together formed Old High German, which is known from c. 700. The language of c. 1100-1500 is called Middle High German, and that from about 1500 on is New (or Modern) High German.

3.7. The last Germanic tribes to establish colonies remote from the homeland were the Scandinavians (Northmen), whose expeditions were to extend over a wide area. With the great Viking expansions, beginning about 700, settlements were established in the Faroes, the Shetlands, the Orkneys, the Hebrides, Iceland, Greenland, Ireland, England, Normandy, Finland, Estonia, and Russia. Iceland was settled about 874-930, chiefly by Norwegians; here the great part of Old Scandinavian literature was written in Old Icelandic, c. 1050-c. 1530. East Scandinavian survives in Swedish, Danish, and Gotlandic, and West Scandinavian in Norwegian, Faroese, and Icelandic.

3.8. Scandinavian is classified as North Germanic, and English, Frisian, Dutch-Flemish, Low German, and High German as South (or West) Germanic. Gothic, which shows some marked similarities to Scandinavian, is often included in North Germanic, though some scholars believe that the distinctive characteristics of the language warrant its being classified separately as East Germanic.

4

STRONG VERBS: CLASSES I TO III; THE GOTHS

Iesus in laisarjam witōdis

(1) Biþē Iēsus twalibwintrus warþ, galeiþ miþ Marīn jah Iōsēfa in laisusalēm. (2) jah ustaūhnan jānar biūhti bi witōda gudis. (3) jah biþē dags biūhtjis ustaūhans warþ, aflunnun þai bērusjōs jah galijun dagis wig inu Iēsu, untē hugidēdan þata barn wisan in ganijjam. (4) Iþ bilāif in laisusalēm in laisarjam witōdis. (5) jah biþē funþun þai bērusjōs þatei fralusans was, hāuf Iōsēf jah wann Maria. (6) jah galijun miþ ganijjam in laisusalēm, jah warþ afar dagans þrins funþun þatei was in þaim laisarjam. (7) jah qaþ Maria du þamma barna: Iva þatei bilāifit hēr? (8) sāl wunnum jah hufum dagans þrins. (9) Iþ qaþ: Iva þatei wunnuþ jah hufuþ? (10) skulda in andbahtjam gudis wisan. (11) jah galijun in Nazaraiþ, jah þāih þata barn fraþja jah kunþja.

afar (+ A/D) after
afinnan IIIa depart
andbahti n. service
bilelþan Ia remain
biþē when, afterward
biūhti n. custom, practice
finþan IIIa find out
fralusan Ila lose
fraþi n. understanding
galeiþan Ia go, travel
ganijþjis m. kinsman
hēr here
hiufan Ila mourn
hugidēdan supposed (3 pl.)

Iva þatei why
laisusalēm Jerusalem
inu (+ A) without
kunþi n. knowledge
laisareis m. teacher
Nazaraiþ Nazareth
skulda had to (1 sg.)
twalibwintrus twelve years old
þatei that
þeiþan Ib thrive
þrins A m.-f. three
ustiuhnan Iib fulfill
warþjan IIb become, be, happen
winnan IIIa sorrow

4.1. The Gothic preterit, which is used where English would have the present perfect, past, or past perfect, has three persons; singular, dual, and plural numbers; indicative and optative moods; an active voice; and a past participle, which is used with *wisan* 'be' or *warþjan* 'become' to express the preterit passive. The dual expresses 'we two, ye two.'

4.2. Nonreduplicating strong verbs, which embrace six main classes, form all tense stems solely by means of systematic vowel alternations called **ablaut series**. The following verbs represent Classes I to III, each of which has two subclasses:

	INFINITIVE	PRETERIT INDICATIVE		PAST PARTICIPLE
		SG. I	PL. I	
Ia	'ascend'	steigan	stāig	stigans
Ib	'tell'	ga-teihan	ga-tāih	ga-taihans
IIa	'choose'	kisuan	kāus	kusans
	'shut'	ga-lūkan	ga-lūak	ga-lukans
IIb	'lead'	tiuhan	tāuh	tāuhans
IIIa	'bind'	bindan	band	bundans
IIIb	'become'	warþjan	warþ	warþans

4.3. All classes of strong verbs have the same preterit indicative endings; the dual always has the same stem as the plural; e.g., *kisuan* IIa 'choose':

SINGULAR	DUAL	PLURAL
1 káus	[kusu]	kusum
2 káust	kusuts	kusuþ
3 káus	—	kusan

(a) After vowels or diphthongs in the first and third persons:

when final, *b* is replaced by *f*: *gadóþf*, infin. *gadaban* 'be fitting'
when final, *d* is replaced by *þ*: *baþþ*, infin. *biðjan* 'entreat, pray'

But *b* and *d* may be leveled in scribal spelling: *gadóþb*, *bað*.

(b) Before the second person singular ending *-t*:

b is replaced by *f*: *gafit*, infin. *giban* 'give'
d is replaced by *s*: *anabáust*, infin. *anabitudan* 'bid, command'
t is replaced by *s*: *bigast*, infin. *biqitan* 'find'
þ is replaced by *s*: *qast*, infin. *qipan* 'say'

4.4. Form as above the principal parts of the following strong verbs of Class:

- Ia: *grelpan* 'seize,' *ur-reisan* 'arise,' *sweetban* 'cease' (4.3a)
 Ib: *leihan* 'lend,' *breihan* 'crowd, press,' *weihan* 'fight'
 IIa: *blugan* 'bend,' *ana-bitudan* 'bid' (4.3ab), *us-lukan* 'open'
 IIb: *af-tuhan* 'draw away,' *at-tuhan* 'draw to,' *pluhan* 'flee'
 IIIa: *drigkan* 'drink,' *hilpan* 'help,' *spinnan* 'spin'
 IIIb: *daigan* 'hide,' *ga-pairsan* 'wither,' *hvaiban* 'walk'

4.5. The accusative may express extent of time or space: *dagans þrins* 'for three days,' *dagtr wig* 'a day's journey.'

THE GOTHS

4.6. The archaism of Gothic is ascribable not only to the age of its records but also to the fact that it became separated from the other Germanic dialects at a very early period; Gothic shows no traces of some developments that appear in all the other known Germanic languages. The Gothic historian Jordanes (551) says that his people, led by a King Berig, sailed "ex Scandza insula" to "Gothiscandza," probably the area about the lower Vistula (3.5). Overpopulation was probably a motive for this emigration, but an added factor may have been flooding of the Gothic homeland. Geological considerations suggest that the Baltic was still a lake before the first millennium B.C., and that great floods attacked the Baltic coastline as erosion gradually joined the lake to the North Sea where now are the straits of the Skagerrak and the Kattegat.

Early in the present era a number of Germanic tribes in the eastern Baltic area migrated southward, the Goths appearing at the Black Sea shortly after the beginning of the third century. Within a few years they had begun forays into the Balkans and into Asia Minor, and from about 237 on they engaged in a series of intermittent battles with Roman forces. In a raid (c. 264) into Cappadocia, two Christian ancestors of Wulfila were taken as captives by the Goths. Along the northern shore of the Black Sea, the Goths founded an empire extending from the Don to the mouth of the Danube. Here, with the Dnieper forming a natural division, they constituted two major groups, the Austrogothi to the east and the Visigothi to the west. Austro- (later Ostro-) may well mean 'east' (Lith. *aurōs*, L. *aurōra* 'dawn'), but Visi (Vesi) appears to be a Latinized form of a tribal name rather than a word meaning 'west.'

The onslaught of the Huns (375) destroyed the Gothic empire, inducing a series of migrations that were to extend as far as the Atlantic. Many East Goths were taken westward with the forces of Attila, while West Goths sought refuge in Lower Moesia, now eastern Bulgaria, where Wulfila and his followers had settled a few years before. Here the newcomers soon rebelled against Roman despotism, virtually devastated the area, and annihilated Valens' army

at Adrianople (378). Several decades later Visigoths moved into Italy, captured Rome (410) under the leadership of Alaric, then entered southern Gaul. From here they penetrated into what is now Spain and Portugal, where they remained dominant until the coming of the Moors (711). In 418 Visigoths established the kingdom of Toulouse in southern Gaul. Farther north, the victory of Clovis and his Franks at Vouillé (507), a village near Poitiers, preserved the great part of Gaul from Visigothic domination. In the ninth century, according to Walafrid Strabo, some West Goths remained in the Balkans, where Gothic was still used in religious services at Tomi (now Constantza in southeastern Romania).

The East Goths, though long subjugated by the Huns, recovered their independence with the defeat of Attila (Go. 'Little Father') in 451. Under Theodoric in 493 they seized Ravenna, which had come under control of the Herulian leader Odoacer. The ensuing East Gothic rule over Italy and Pannonia lasted until 554, when it was destroyed by the forces of Justinian. In the Crimea a form of Gothic (or a closely related dialect) was still spoken in the sixteenth century, but in the west the language was to disappear much earlier.

The Goths were known to the Lithuanians as *Gudai*. This name, apparently antedating the Germanic shift of IE /d/ to /t/, became applied to Poles and White Russians, who were enslaved by Goths in the Ukraine. Classical writers first designate the Goths by *n*-stems: L. *Gutones Gotones*, Gk. *Góitones Góitōnes*; the stem is sometimes compared with *gutan-*, occurring in a runic inscription on a gold ring found in Pietrossa, near Bucharest. Later references have vowel stems (L. *Gothi Gothae*, etc.), and Gothic preserves the form *Gurþuda* 'Gothic people.' The meaning of *Gut-*, which is related to the name of the Gautar (OE *Gēatas*) of southern Sweden and to that of Gotland (OSw. *Gotland*), is obscure; possibly the Goths were named for their flooded homeland (cf. Go. *giut-/gaut-/gut-* 'pour'). The unetymological *th* in English *Goth* (OE *Gota* but ME *Gothe*) was introduced from LL. *Gothi Gothae*, etc.

5
**STRONG VERBS:
 CLASSES IV TO VI;
 WULFILA**

Iōhannēs

(1) In jāinām dagam andnam Iōhannēs waurd gudis jah snāu mērjands jah dāupjands and all gāujē laurdanāus. (2) jah sipōnjōs qēmum jah g-stōpūn jāinar du ganisan. (3) jah andnēmum þata waurd jah dāupidai wēsun. (4) jah bōkarjōs jah mōtarjōs jah Fareisaisis jah Saddukaicis snēwun jāind. (5) ip ni frōpūn þamma waūrda, jah frēhun Iwas wēsi Iōhannēs, niu sūftō sa Kristus. (6) ip andhōf jah afaiik, swaswē gadōf, untē was þatāinei praūfētus. (7) jah sōk þaim Iōhannēs jah qap: kuni nadrē, þliuhip faūra hatiza gudis! (8) naūh ni was Iēsus in þamma gāuja. (9) ip biþē qam jāindrē jah salwans was fram Iōhannēn, qap sa praūfētus faginōnds: sái sa ist wiþrus gudis.

afaiik denied (3 sg.)
 and (+ A) along, among,
 throughout
 andhafjan VI 5.2 answer
 andniman IVA receive
 dāupidai m. pl. baptized
 dāupjands baptizing
 faginōnds rejoicing
 Fareisaisis m. Pharisees
 faūra (+ D) before, for
 frahnan Vb 5.4 ask, question
 fram (+ D) from, by
 fraþjan VI 5.2 (+ D/A) understand
 gadaban VI be fitting
 ganisan Va be saved

gastandan VI 5.4 abide, stay
 Iwas m. who
 laurdanāus G of the Jordan
 Iōhannēs, A-D Iōhannē, -en John
 jāinām m. D those
 jāind, jāindrē thither
 kuni n. brood, race, generation
 mērjands presching
 mōtareis m. publican
 nadrs m. viper, adder
 naūh yet, still
 niu sūftō (uftō) whether
 praūfētus m. prophet
 qiman IVA come
 qiþan Va say

Saddukaicis m.	Sadducees	swaswē	as, even as
salwan Vb	see	þatāinei	only (adv.)
sakan VI (+ D)	rebuke	þliuhip	flee! (2 pl.)
sipōneis m.	disciple	wisan Va	be
sniwan Va 5.3	hasten	wiþrus m.	lamb

5.1. The following strong verbs represent Classes IV to VI:

	INFINITIVE	PRETERIT INDICATIVE SG. I	PL. I	PAST PARTICIPLE
IVA 'come'	qiþman	qam	qēmum	qumans
IVb 'bear'	bafran	bar	bērum	bafrans
Va 'say'	qiþan	qap	qēþum	qiþans
Vb 'see'	salwan	salv	sēlum	salwans
VI 'rebuke'	sakan	sōk	sōkum	sakans

One verb in Class IVA has *u* in place of *i* in the infinitive: *trudan* 'tread.' *frāitan* Va 'devour' has pret. sg. I *frēt*, pl. *frētum*.

5.2. *bidjan* Va and seven verbs of Class VI, e.g., *hafjan*, have *-j-* only in the infinitive and present:

Va 'pray'	bidjan	baþ	bēdum	bidans
VI 'raise'	hafjan	hōf	hōfum	hafans

5.3. Instead of *aw*, *au* appears in the preterit singular:

Va 'hasten'	sniwan	snāu	snēwum	—
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5.4. *frāhnan* has an *n*-suffix and *standan* an *n*-infix, but only in the infinitive and present:

Vb 'question'	frāh-nan	frah	frēhum	frāhans
VI 'stand'	sta-n-dan	stōþ	stōþum	—

5.5. As a result of phonologic changes that will require separate consideration, each class of Gothic strong verbs from I through V is divided into two subclasses. Where the Gothic ablaut series Ia, IIa, IIIa, IVa, Va have *i* *u*, the corresponding b series have respectively *ai* *au*. This difference depends upon the following consonant.

i is replaced by *ai* before:

- h*: *stigans* but *þaiþans* (past participles, Class I)
iv: *qipan* but *aiþan* (infinitives, Class V)
r: *bindan* but *waiþan* (infinitives, Class III)

u is replaced by *au* before:

- h*: *drusum* but *tauþum* (preterit plurals, Class II)
r: *qumans* but *baþans* (past participles, Class IV)

5.6. Form as above the principal parts of the following strong verbs of Class:

- IVa: *niman* 'take,' *uf-brikan* 'reject,' *us-qiman* 'kill'
 IVb: *at-bairan* 'bring, offer,' *ga-tairan* 'break, destroy'
 Va: *bi-gitan* 'find,' *diwan* (5.3) 'die,' *giban* (4.3a) 'give'
 Vb: *bi-saiþan* 'look about,' *ga-fraihnan* (5.4) 'inquire'
 VI: *frabjan* (5.2) 'understand,' *ga-daban* (4.3a) 'be fitting'

WULFILA

5.7. Our knowledge of the Gothic language is ascribed almost entirely to the missionary zeal and industry of Wulfila. Some details concerning him are recorded by the ecclesiastical historians, particularly the Arians Philostorgius and Auxentius and the Catholics Sokrates and Sozomen, all of the fifth century. According to Philostorgius, a Cappadocian, Wulfila descended from two natives of Sadagolthina, near Parnassus in western Cappadocia, who were, among many Christians captured by Gothic raiders under Valerianus and Gallenus (c. 264). Wulfila was born nearly fifty years later, and it is generally believed that the two captives in question (described as *pragonoi*) were his grandparents, one of his immediate parents being a Goth. Wulfila's birthplace is not known, and the details of his education are vague, though it is clear that he studied Latin as well as Greek. Sokrates states that the young man was instructed in Christianity by a certain Theophilus, who attended the Council of Nicaea and subscribed to its acts as a bishop of the Crimean Goths, though this account may be erroneous.

When about twenty-one, Wulfila went with an embassy to Constantinople, where he may have remained to study. After serving as a lector, at about the age of thirty he was consecrated as the first bishop of the Goths north of the Danube. Apparently the consecration was administered at Antioch in 341 by the Arian Eusebius of Nicomedia, who died later in the same year. For the next seven years the young missionary devoted himself to his people in Dacia,

i.e., Gothia north of the Danube. He and his followers were persecuted, however, perhaps under the heathen leader Athanaric, so that the bishop asked the emperor Constantius for permission to settle in Roman territory. Constantius agreed, and Wulfila with a large number of converts crossed the Danube and proceeded into the Balkans, settling near Nicopolis in Lower Moesia (modern Trnovo in Bulgaria). Here he worked for more than thirty years. He died about the year 383 in Constantinople, where he had come for a meeting summoned by Theodosius the Great.

The dates of these events are largely conjectural. Auxentius, who describes himself as a pupil and protégé of Wulfila, states that his teacher became a bishop at the age of thirty, labored for seven years in Dacia, served in his high office for forty years, and died at the age of seventy. Philostorgius asserts that the consecration of the young bishop was administered by Eusebius, evidently Eusebius of Nicomedia. If the ceremony took place in 341, shortly before the latter's death, Auxentius' figures would indicate that Wulfila was born in 311, became a lector before 341, left Dacia in 348, and died in 381. It is possible, however, that Auxentius' account may have been altered in places, and his figures may be round numbers suggested by biblical and mystical parallels. At present, the greater weight of evidence would suggest that Wulfila died at a meeting summoned in 383 in an attempt to settle the dispute between the Catholics and the Arians.

Wulfila's faith, as professed in a deathbed statement recorded by Auxentius, was Arian, regarding God the Son as subject to the Father, the Holy Spirit as subject to the Son, and the Father and the Son as not having the same nature. This doctrine, rejected at Nicaea in 325 and again at Constantinople in 381, soon died out in the east but was carried westward by the Goths and still constituted an impediment to religious unity in the time of Charlemagne. The influence of Wulfila in the spread of Arianism may have been considerable; Sozomen states that the Goths believed their spiritual father to be incapable of doing or saying anything wrong.

The name of Wulfila ('Little Wolf') variously appears as Oulphilas (Sokrates, Sozomen, Theodoret), Ourphilas (Philostorgius), Ulfila (Auxentius), Vulphilas (Cassiodorus), Gulfila and Gyfila (Isidore of Seville), Ourphélas, Ourphéllas, and Oúrbiilas (Passio S. Nicetae), and, most accurately, as Vulfila (Jordanes). A bronze signet with the form OURPHILA has been preserved, but its history is obscure.

6

STRONG VERBS: CLASS VII; ā-DECLENSION; GOTHIC TEXTS

Dáupjips Ist Iēsus

(1) Jah was Iōhannēs dāupjands in āupidāi jah mērijands idreiga. (2) jah qēmum sipōnjōs in þō āupida jah dāupidāi wēsun in laūrdanē alvāi. (3) untē sa was stibna wōpjandins in āupidāi; jah qap sō stibna: rahtōs waūrkeiþ stāigōs gudis! (4) jah in jānām dagam qam Iēsus us Nazaraiþ jah dāupjips was fram Iōhannē in þizāi alvāi. (5) jah sái fōr Iēsus in āupida. (6) jah was in þizāi āupidāi dagē fidwōr tiguns miþ diuzam; jah grōdags warþ. (7) jah faifrais diabaūlus Iēsu jah qap: qiþ þamma stāina ei wairþāi hlāifs! (8) jah sakans was fram Iēsu þi ni laūfōt. (9) jah stāugida þan sa diabaūlus all þiudangardjō jah gahaihait Iēsu þōs þiudangardjōs du fraistubnjōm. (10) iþ ni kara was Iēsu þizō þiudangardjō, untē gastaistald þō þiudangardja himinē. (11) jah afar þata qam us þizāi arþāi jah galāiþ in Nazaraiþ.

alva 6.3 river, water
airþa 6.3 region, earth
stāugida showed (3 sg.)
āupida 6.3 desert, waste
dāupjips m. sg. baptized (p.p.)
diabaūlus m. devil
diuzam n. D pl. wild animals
ei wairþāi that it become
faran VI go, fare
fidwōr tiguns A (4.5) forty
fraisan VIIa tempt
fraistubni 6.3 temptation
gahaitan VIIa promise, call, profess

gastaldan VIIa possess
grēdags hungry
hlāifs m. bread, loaf
laūrdanē D Jordan
idreiga 6.3 repentance
lētan VIIb let, leave, permit, desist
ni kara was Iēsu (+G) Jesus had
no concern for
qiþ tell! = command! (2 sg.)
rahtōs waūrkeiþ make straight!
(2 pl.)
sō 6.3 this, that, the, she
stiga 6.3 path

stāins m. stone
stibna 6.3 voice

þiudangardi 6.3 kingdom
wōpjandins of one crying

6.1. Strong verbs of Class VII form the preterit by means of a reduplicating syllable prefixed to the stem (for stress see *sai-siēp* in 1.15).

(a) Class VIIa preterits employ reduplication exclusively. Before vowels, the reduplicating syllable is the vowel *ai* (for the preterit indicative endings of strong verbs see 4.3):

	INFINITIVE	PRETERIT INDICATIVE SG. 1	PAST PARTICIPLE
'increase'	āukan	aiāuk	āukans
'deny'	af-āikan	af-afāik	af-āikans

Before one or more consonants, the reduplicating syllable usually consists of the first consonant plus *ai*:

'seize'	ga-fāhan	ga-fai-fāh	ga-fāhans
'tempt'	frīsan	fai-frāis	frāisans
'sleep'	siēpan	saisiēp (saisiēp)	siēpans

But *skaf-* occurs before *sk*, and *staf-* before *st*:

'sever'	skāidan	skaiskaiþ (4.3ab)	skāidans
'possess'	ga-staldan	ga-staistald	ga-staldans

(b) Class VIIb preterits combine reduplication with ablaut:

'let'	lētan	lai-lēt	lētans
'sow'	saijan	saisō, 2 saisoþ	saijans

Go. medial *ē*, as in *lētan* and p.p. *lētans*, is replaced by *ai* when followed by a vowel, hence *saijan* and p.p. *saijans*.

6.2. Form as above the principal parts of:

VIIa: *falþan* 'fold,' *hāhan* 'hang,' *hāitan* 'call,' *hwōpan* 'boast'
VIIb: *grētan* 'weep,' *ga-rēdan* (4.3ab) 'reflect upon,' *waian* 'blow'

6.3. *ā*-declension nouns, which are exclusively feminine in Germanic, are numerous in Gothic, e.g., *sō giba* 'the gift,' *sō bundi* 'the band, bond.'

sg.	N	sō	giba	bandi
	A	bō	giba	bandja
	G	þizōs	gibōs	bandjōs
	D	þizál	gibái	bandjái
pl.	N-A	þōs	gibōs	bandjōs
	G	þizō	gibō	bandjō
	D	þáim	gibōm	bandjōm

mawf 'maiden' has A *máuja*, G *máujōs*, etc.; þiwi 'handmaid' has A *þúja*, G *þújōs*, etc.

6.4. Decline like:

- (a) *sō giba*: *sō bída* 'the request,' *sō graba* 'the ditch,' *sō razda* 'the language,' *sō sáiwala* 'the soul, life'
 (b) *sō bandi*: *sō frijōndi* 'the friend,' *sō háþi* 'the field'

GOTHIC TEXTS

6.5. Gothic has been preserved chiefly in a fragmentary but extensive translation of the Gospels and Epistles, forming in all about three-quarters of the New Testament. The books of the Old Law are represented only by fragments of three chapters (5-7) from Nehemiah. It is generally believed that Wulfila translated at least the extant portions of the New Testament, but there is unfortunately no direct evidence on this question, and the assertions of the early historians are of no great assistance. Auxentius says only that his teacher wrote and preached in Greek, Latin, and Gothic and left "plures tractatus et multas interpretationes" in these languages. Philostorgius states that Wulfila translated the entire Bible except for the Books of Kings. Sokrates adds that these books were omitted in order to avoid arousing the warlike spirit of the Goths, though it is more likely that the Books of Joshua and Judges would be deleted for such a reason. In any event, the stylistic character of the Gothic New Testament would appear to reflect the work of a single original translator, and the surviving text of Nehemiah, though brief and given partly to genealogies, shows no marked stylistic divergence from the rest of the Gothic Bible.

The Gothic translation was based on a widely current Greek text used in the diocese of Constantinople, the Antiochene-Byzantine recension of Lucian the Martyr (c. 312). Much study has been devoted to reconstructing this text, but its precise form is still very doubtful in many instances. Occasionally, too, the Gothic version shows evidence of modifications conforming with the Pre-Vulgate Latin. With few exceptions, the order of words in the Gothic text corresponds to that of biblical Greek, but in this respect also Latin influence is sometimes discernible. Considered as a whole, the Gothic version is marked by uniformity of treatment. Perhaps the most outstanding virtue of the trans-

lation is its expressive choice of words. The extent to which the Gothic Bible represents idiomatic, everyday Gothic phrasing may well be disputed, but there is no question that this version possesses a stately dignity and expressiveness that make it well worth reading for its literary value alone.

6.6. A separate literary document is known through eight unconnected leaves of a commentary now called the *Skretreis* (for *Skretreis alwaggéljōns þairh Iðhannēn* 'Explanation of the Gospel according to John,' a name supplied in 1834 by the editor Massmann). Other records of the language appear in a fragment of a calendar of martyrs, in some marginal notes on a Veronese manuscript, in a Latin title deed of about 551 from Ravenna, and in another from Arezzo, which is now lost. A few Gothic phrases with quasi-phonetic transcriptions in Latin, some specimens of Gothic letters with a name given to each, and a few transcriptions of numerals appear in a Salzburg-Vienna manuscript of the ninth and tenth centuries. Latinized and Romance forms of Gothic words, including proper names, are widely scattered. A few runic inscriptions have been supposed to be Gothic. One occurs on a spearhead from Dahmsdorf, Brandenburg (*runja*), another on a large gold ring from Pietroassa, Romania (*gutanowihatalag*), a third on a spearhead from Kowel, Poland (*tilarids* or *tilarios?*).

Among various reports indicating a late survival of Gothic in the Crimea, the most important is that of the diplomat Ogier Ghislain de Busbecq. At some time within the years 1555 to 1562 he met two envoys from the Crimea and transcribed sixty-eight of their words together with a few phrases and numerals. All but a few of the cited words are Germanic, and (excepting three lines of a song) all are glossed in Latin. Unfortunately, however, the circumstances governing the transcription and its publication were not ideal. One of the informants, though originally a native speaker of Crimean Gothic, had "forgotten" it in favor of Greek; the other was a native speaker of Greek who had learned Gothic through contact with Crimeans. Busbecq, who spoke seven languages, tolerated some inconsistency in his transcription, and his report was published in a pirated printing that may well have introduced further complexities.

The Gothic manuscripts, which require separate attention, are listed in 7.5.

7
WEAK VERBS;
THIRD PERSON PRONOUN;
MANUSCRIPTS

Dðubþís íst Ióhannés

idreigðn sík 7.1 repent
in (+G) because of
insandjan 7.1 send
Ióhannis G of John
karkara f. prison
mundön sín 7.1 note, mark
nahtamat m. A supper
plinsjan 7.1 dance

qéns f., A qén wife, woman
skaman sík 7.1 be ashamed
skuld n. lawful
spakulatur m. executioner
þeinis G of thy
ufbrikan IV (+D) reject
waihrhta 3 sg. arranged

(1) Warþ þan, athaháit Héróðés andbahtens jah insandia ins du gahaban Ióhannén in Héródiadins. (2) jah eis gahabáidédun ina jah galagidédun in karkarí. (3) unté sò Héróðia qéns bróþrs Héróðis was, jah Héróðés galiugáida ija. (4) biþé ija ba ni idreigóðédun sík, qasþ Ióhannés du imma: (5) galiugáidés qén bróþrs þeinis; þata ni skuld íst. (6) íþ si mundóða sis þó wairða izé jah fullnóða hattis jah wilda Ióhannén usqiman. (7) jah biþé Héróðés nahtamat wairhta, plinsida sò daúhtar izós jah galeikáida imma. (8) jah frah ija sa þiudans þvis wildéði. (9) íþ si in Héródiadins baþ háubúþ Ióhannis. (10) jah skamáida sík Héróðés faúr iþós jah ni ufbrak izái. (11) jah in izó insandida spaikulatur jah anabéuþ imma briggan im háubúþ Ióhannis þis dáuþjandins. (12) jah is afmafmáit imma háubúþ jah bráhta þata háubúþ izái. (13) jah sipónjós Ióhannis habáidédun leik is jah galagidédun in hláiva.

See 7.3 for the declension of the third person pronoun.

afmáitan (VII) imma háubúþ be-head him	dáuþjan 7.1 put to death
anabluðan II command	faúr (+A) before
atháitan VII summon	fullnan 7.1 become full
ba n. 7.4 both	gahaban 7.1 seize
biðjan V (+G/A) ask, beg, pray	galagjan 7.1 lay, put
bráhta 3 sg. brought	galeikan (+D) 7.1 please
briggan bring	galiugan 7.1 marry
bróþrs m. G of the brother	haban 7.1 have, take
daúhtar f. daughter	Héróðia, G-adins Herodia
dáuþjandins G Baptist	hláiw n. tomb, grave
	þvis wildéði what she wished

7.1. Weak verbs form the preterit by means of a *d-/þ-* (or *t-*) suffix. All have the same preterit indicative endings:

	WEAK VERB CLASS			
	i	ii	iii	iv
infinitive	'save'	'ancient'	'have'	'become full'
pret. ind. sg. 1	nas-ja	salb-ön	hab-an	full-nan
2	nasidés	salbóða	habáida	fullnóða
3	nasida	salböðs	habáidés	fullnóðs
du. 1	[nasidédu]	[salböðédu]	[habáidédu]	[fullnóðédu]
2	nasidéduts	salböðéduts	habáidéduts	fullnóðéduts
pl. 1	nasidédum	salböðédum	habáidédum	fullnóðédum
2	nasidédub	salböðédub	habáidédub	fullnóðédub
3	nasidédun	salböðédun	habáidédun	fullnóðédun
past participle	nasíþs	salböþs	habáiþs	—

stójan 'judge' has pret. *stauida*, p.p. *stauíþs*. *ðuðjan* 'do, make' has pret. *tawida*, p.p. *tawíþs*. A few similar verbs occur in isolated forms. Weak preterits with *t-*suffixes, e.g., *bráhta* 'be brought,' will be considered separately (17.2).

7.2. Conjugate in the preterit indicative like:

- (a) *nasjan*: *hazjan* 'praise,' *lagjan* 'lay,' *wasjan* 'clothe'
 (b) *salbön*: *faginön* 'rejoice,' *frifön* 'love,' *idreigön* 'repent'
 (c) *haban*: *munan* 'consider,' *þahan* 'be silent,' *wifan* 'watch'
 (d) *fullnan*: *fraqtstnan* 'perish,' *isméðnan* 'be proclaimed'

7.3. The third person pronoun is declined as follows:

	MASC.	NEUT.	FEM.	REFLEXIVE (ALL GENDERS)
sg. N	is	íta	si	—
A	ina	íta	íja	sík
G	is	is	izós	seins*
D	imma	imma	izái	sis

	MASC.	NEUT.	FEM.	REFLEXIVE (ALL GENDERS)
pl. N	eis	iĵa	iĵōs*	—
A	ins	iĵa	iĵūs	sik
G	izē	izē*	izō	setna
D	im	im	im	sis

The nominative forms serve chiefly for emphasis or contrast.

7.4. Subject pronouns, *bi* 'both' (n. *bā*), and adjectives referring to two persons of different gender are neuter (or, from a historical point of view, dual), e.g., *iĵa ni frōþun* 'they (= Mary and Joseph) did not understand,' *bā framaldra* (n.) *wēsun* 'both (= Zachary and Elizabeth) were very old.'

MANUSCRIPTS

7.5. The early history of the extant Gothic codices is obscure. All are copies and appear to have been written between 476 and 552, some very probably originating in Italy, others perhaps in southern France or in the Danube area.

(a) The *Codex Argenteus* is represented by 188 of 336 original leaves containing the Gospels in the "Western" order (Matthew, John, Luke, Mark), with each being divided into sections in accordance with the Eusebian canons. Of the surviving leaves, 187 are in the University of Uppsala library (Sig. DG 1); the 188th was discovered in the cathedral of Speyer on the Rhine in October 1970. This codex, an originally purple but now somewhat faded, reddish parchment, is written in silver ink, with gold for the beginning of a gospel, the first lines of sections and the Lord's Prayer, and symbols for the gospels at the bottom of each page. The *Argenteus*, long unknown, was discovered in the sixteenth century in the abbey of Werden. From here it was taken to Prague and, with the capture of the city by Swedes in 1648, to Stockholm. After passing to Holland, where it was copied and later published by Franciscus Junius (1665), it was purchased by the Swedish chancellor de la Gardie, who had it bound in silver plates. The text is written in two cursive hands, one appearing in Matthew and John, the other in Luke and Mark. See page 124.

(b) The *Codex Gissensis*, found in Egypt in 1907 but ruined by seepage while stored in a bank vault during World War II, consisted of four pages containing verses from Luke 23-24 in Gothic and Latin. This was the only text on the leaves, though a few strokes and perhaps some Gothic letters had been added on two pages.

The other Gothic manuscripts are palimpsests (codices rescripti).

(c) The *Codex Carolinus*, like the Ambrosian documents listed below, once belonged to the famous monastery library at Bobbio in Liguria. This manuscript, which was found in the abbey of Weissenburg and is now in the Wolfenbüttel library (Sig. 4148), consists of four leaves containing about forty-two verses from the Epistle to the Romans 11-15 in Gothic and Latin.

(d) The five *Codices Ambrosiani*, excepting seven leaves (see below), are now in the Ambrosian library, Milan.

Codex A (Sig. S 36 parte superiore) has 102 leaves, six of them blank and one illegible, containing fragments of the Epistles to the Romans, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, and Philemon, together with the one-page remnant of the Calendar. To this manuscript also belong four badly damaged leaves now in Turin (*Codex Turinensis*) containing fragments of the Epistles to the Galatians and Colossians.

Codex B (Sig. S 45 parte superiore) has seventy-eight leaves, one of them blank, with 2 Corinthians complete and fragments of 1 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, and Titus; see frontispiece I.

Codex C (Sig. J 61 parte superiore), two leaves, preserves a few verses from Matthew 25-27.

Codex D (Sig. G 82 parte superiore) has on three leaves the fragments of the Book of Nehemiah.

Codex E, which preserves the remnants of the Commentary on John, consists of eight unconnected leaves, five of which are kept in the Ambrosiana (Sig. E 147 parte superiore), the other three in the Vatican library, where they have been incorporated into Cod. lat. 5750. See frontispiece II.

In addition, some marginal notes in Gothic occur in a collection of Latin biblical homilies in Cod. bibl. cap. Veronensis 51, which belongs to the same period as the Gothic manuscripts listed above.

The title deed of Ravenna is now in Naples, but the Arezzo deed, which has been lost, is known only through a facsimile printed at Florence in 1731 (Gori, *Inscriptiones antiquae*). Both documents were written on papyrus. The Salzburg manuscript is now in Vienna (*Codex Vindobonensis*, Hofbibliothek, 795). Busbeq's Crimean specimens were printed in Paris in 1589, though without authorization, in an account relating his experience as an envoy to the court of Solyman the Magnificent (*Augerii Gilemii Busbeqii D. Legationis Turciae epistolae quatuor*).

8
n-DECLENSION;
PRESENT PARTICIPLE;
PHONETIC NOTATION

Réus in Galeilaia

(1) Jah afar þatei Ióhannés in karkarál galagjþs was, qam fráuja in Galeilaian ródjands du managem in gajukóm jah mérjands aiwaggéþljón. (2) jah faúr marein gasalv Seimónu miþ gasinjþm in skipam; wésun áuk fiskjans. (3) iþ hafháit þans mans jah gatawida ins wafrþan nutans manné. (4) jah galjþun in Kafarnaum. (5) jah was jáinar manna unhuþþón ha-bands. (6) iþ fráuja gasafvands aglón þis mans qab du þízál unhuþþón: usgagg út us þamma! (7) jah suns sái usiddja út us þamma mann. (8) jah qéþun sô managei: sái miþ waidufnja anabiudjþ þáim ahnam. (9) jah swafrö Seimónaus lag in brinnón, jah bédun fráujan bi þó. (10) iþ qimands úrráisida þó, jah afliálot þó sô brinnó. (11) jah manageins qémun du fráujan allapró. (12) gahállida áuk usliþan jah uswarþ unhuþþóns in namin attins jah usnam siukeins áganóð jah tuggóðó jah hafrtané. (13) jah áusóna manné gaháusidédun fródein aiwaggéþljóns.

afþetan VII leave, forgive
agló f. 8.1 distress
ahma m. 8.1 spirit
aiwaggéþjō f. 8.1 gospel
allaprō from all sides
anabiudjþ he commands
atta m. 8.1 father, the Father
áugō n. 8.1 eye
áuk cj. for
áusō n. 8.1 ear
brinnō f. 8.1 fever
fiskja m. 8.1 fisherman
fráuja m. 8.1 lord, the Lord

fródei f. 8.1 wisdom
gahálljan heal
gaháusjan hear
gajukō f. 8.1 parable
Galeilaia N-D, A-an Galilee
gasafvān V see
gasinjþja m. 8.1 companion
gatáujan do, make
hairtō n. 8.1 heart
háitan VII call
Kafarnaum Capernaum
lijān V lie, recline
managei f. 8.1 multitude

manna m. 8.3 man
marei f. 8.1 sea, lake
namō n. 8.1 name
nuta m. 8.1 catcher
rōdjan 8.4 speak
Seimōn, A-u, G-is Simon
siukei f. 8.1 sickness
skip n. ship, boat
suns at once, soon
swafrō f. 8.1 mother-in-law

tuggō f. 8.1 tongue
unhuþō f. 8.1 evil spirit
urráisan raise
usgagg 2 sg. go forth!
usiddja 3 sg. went forth
usliþa m. 8.1 paralytic
usniman IV take away
uswafrān III cast out
út adv. out

8.1. n-declension nouns include all three genders:

	MASCULINE	NEUTER	FEMININE	
	'cock'	'heart'	'multitude'	'tongue'
sg. N	hana	hairtō	managei	tuggō
A	hanan	hairtō	managein	tuggōn
G	hanins	hairtins	manageins	tuggōns
D	hanin	hairtin	managein	tuggōn
pl. N-A	hanans	hairtōna	manageins	tuggōns
G	hananē	hairtanē	manageinō	tuggōnō
D	hanam	hairtam	manageim	tuggōm

aba m. 'man, husband' has pl. G *abnē*, D *abnam*. *aihsa* m. 'ox' has pl. G *aihsnē*, *namō* n. 'name' has pl. N-A *namna*, G *namnē*, D *namnam*. *watō* n. 'water' has pl. D *watnam*.

8.2. Decline like:

- (a) *hana*: *blōms* 'flower', *skula* 'debtor', *hainrja* 'trumpeter'
(b) *hairtō*: *áugadairō* 'window', *kairnō* 'grain', *þairkō* 'hole'
(c) *managei*: *áiþei* 'mother', *baþei* 'boldness', *áiþei* 'depth'
(d) *tuggō*: *driusō* 'slope', *hēþjō* 'chamber', *mizdō* 'reward'

8.3. *manna* m. 'man' is declined as follows:

sg.	N	manna	pl. N	mans, mannans
A	mannan		A	mans, mannans
G	mans		G	mannē
D	mann		D	mannam

8.4. The present participle, which has a stem in *-nd-*, is declined like *hana*, *hairtō*, *managei*, above, but also has the masculine nominative singular ending *-s*, as in *qimands* 'coming' beside *sá qimanda* 'the coming one, he who is to come':

	MASCULINE	NEUTER	FEMININE
sg. N	qimanda, qimands	qimandō	qimandei
A	qimandan	qimandō	qimandein
G	qimandins	qimandins	qimandeins
D	qimandin	qimandin	qimandein
pl. N-A	qimandans	qimandōna	qimandeins
G	qimandanē	qimandanē	qimandeinō
D	qimandam	qimandam	qimandeim

8.5. A collective singular subject often has a plural verb, e.g., *andhōf sō mangel* (sg.) *jah qēpun* (pl.) 'the multitude answered and (they) said.'

PHONETIC NOTATION

8.6. The brackets [] denote phonetic notation. The symbols [a ä ē f l j k l m n ð p r s t þ u ū z] represent the corresponding Gothic spellings as they are used in comparative Gothic grammar. The following symbols require separate attention:

- [aj] like *at* in NE *aisle*, NHG *Kaiser*
 [aw] like *au* in NE *kraut*, NHG *Haus*
 [æ] like *a* in NE *at*
 [b] like *b* in Go. *bandi*, *lamb*
 [b̥] like *b̥* in Go. *haban* or like NE *v* formed with both lips
 [ç] like *ch* in NE *church*
 [d̥] like *d̥* in Go. *drisō*, *land*
 [ð] like *d* in Go. *faðar* or like *th* in NE *father*
 [e] like *e* in NE *etch*, NHG *Bett*
 [ē] like *e* in NE *etch*, NHG *Bett* when prolonged
 [a] like *a* in NE *about*, *china*, *sofa*
 [g] like *g* in NE *go*, *dog*
 [ŋ] like *g* in Go. *dagōs*, North German *sagen* (see 1.9)
 [h] like *h* in NE *he*, also like the aspiration accompanying the first [t] in NE *title* [tʰajtɪ]
- [f] like *f* in NE *pique*, NHG *wider*, or like *et* in Go. *weis*
 [ɪw] like *ew* in NE *few*, but with stress on [i]: [ɪw]
 [j] like *j* in NE *judge*
 [ŋ] like *ng* in NE *song*
 [o] like *au* in Go. *daūstar* or like *o* in NHG *doch*
 [ō] like *o* in NHG *doch* when prolonged
 [ʃ] like *sh* in NE *she*
 [w] like *w* in NE *we*; [w̥] denotes lip-rounded articulation

- [x] like *ch* in NHG *ack*
 [z] like *z* in NE *azure*
 [ä* ɪ* ŏ*] represent long nasal vowels.
 [l̥] [ɲ] [ŋ] [j] are syllabic, as in NE *little kitten* [ɲd] for [ænd].
 [ʔ], as in NE *apt* [æpʔt], indicates unreleased breath.
 [◌̥] denotes voiceless articulation.
 [+] denotes a clear-cut syllable break, as in NE *night + rate* (with open juncture) beside *nirate* (with close juncture).
 [0] ("zero") indicates the absence or loss of a sound.
 [] below a vowel indicates a high tongue position (10.7). [] below a consonant indicates that the point of the tongue is turned upward and curled back (retroflexed).

8.7. The Gothic texts on pages 38 and 42 are shown below in phonetic transcription. For the purposes of comparative grammar, Gothic *đ* *du* *tu* *g* *h* *iv* are assumed to retain their archaic values, vowel length is assumed to be distinctive, and long (prolonged) consonants are represented by double symbols.

ðo pēraþel av ðo sōar Ƴ ðo sīd

(3) ... saƳ urran sa sēands du sēan fraƳwa sīnamma. (4) jax warþ, miþþanl sesō, sum rextis gadraws for wix, jax kʷēmun fuģiōs jax frētun þata. (5) anþarupþan gadraws ana stajmaxamma, þari ni xabajōa erpa managa, jax suns urran in þiz ni xabajōa diwpaƳzōs erþōs. (6) at sunn þan urrinandin uþrann, jax untē ni xabajōa wortins Ƴþorsanōða. (7) jax sum gadraws in þornuns; jax ufarstigun þaj þornjus jax afxʷapiðēun þata, jax akran ni Ƴaf. (8) jax sum gadraws in erpa Ƴōða jax Ƴaf akran urrinandō jax waxƳandō, jah þar aƳn þrins tiguns jax aƳn seks tiguns jax aƳn teuxtēxund.

ðo sōar Ƴ ðo sīd—eksploðēan

(14) sa sējands word sƳip. (15) aþþan þaj wiþra wix sind, þarf sēaþa þata word; jax þan ƳaxawƳand unkarjans, suns kʷimip satanas jax unsi-mip word þata inēanō in xertam izō. (16) jax sind samalikō þaj ana stajmaxamma sēanans, þaj-i þan xawƳand þata word, suns miþ faxēðaj nimand ita, (17) jax ni xaband wortins in sis ak xʷllaxʷerþaj sind; þaprox biþē kʷimip aƳōs eþþaw wrakja in þis wordis, suns Ƴamarzjanda. (18) jax þaj sind þaj in þornuns sēanans, þaj word xawƳjandans, (19) jah sorgōs þizōs iþajmajs jax afmarzins Ƴabins jax þaj bi þata anþar lustus inn atƳagandans afxʷapjand þata word, jax akranalaws weerþj. (20) jax þaj sind þaj ana erþaj þizaj Ƴōðōn sēanans þaj-i xawƳand þata word jax andnimand jax akran berand, aƳn þrins tiguns jax aƳn seks tiguns jax aƳn teuxtēxund.

GOTHIC TEXTS



i- AND u-DECLENSIONS; CONSONANTS

The Parable of the Sower and the Seed: Mark iv.3-8

(3) ... *sá* urrann sa salands *du* saian *fráiva* seinamma. (4) jah warþ, miþþanei *saisö*, sum *rahtis* gadráus *faúr* wig, jah *qemun* fuglós jah *frétun* þata. (5) *anþarup-þan* gadráus *ana* stáinahamma, þarei ni *habáida* airþa managa, jah *suns* urrann in þizei ni *habáida* diupáizós airþós; (6) at *sunnin* þan urrinandia *ufbrann*, jah *unté* ni *habáida* waúrtins *gaþáursnöða*. (7) jah *sum* gadráus in þáurnms; jah *ufarstigun* þái þáurnjus jah *aflypí-déðun* þata, jah *akran* ni gaf. (8) jah *sum* gadráus in airþa göða jah *gaf* *akran* *urriannandö* jah *wahsjandö*, jah *bar* *áin* 't' jah *áin* 'j' jah *áin* 'r'.

- (3) *fráiva seinamma*] '(with) his seed,' an instrumental dative.
 (5) *anþarup-þan* for *anþar-uh-þan*. -A in *-aj/h* 'and' (also in *juh* 'and,' *nih* 'and not, nor,' *nuh* 'then?') may be assimilated to the initial consonant of a following word.
diupáizós airþós] partitive genitive (3-4).
 (6) at *sunnin þan urrinandis*] see 9.5, below.

aflypjan choke
 áin ... áin n. one ... another
 akran n. fruit
 anþar-uh-þan and another
 at (+D/A) at, by, from
 bairan IV bear
 diupáizós f. G sg. deep
 fra-itan V devour
 fráiv n. seed
 fugls m. bird
 gadrusan II fall, fail
 gaþáursnan be withered

giban V give, yield
 göða f. A sg. good
 in þizei because
 j' (A *sáius* tigus) sixty
 't' (A þrins tigus) thirty
 managa f. A sg. much
 miþ-þan-ei while, when
 'r' (taikuntíðund) a hundred
 rahtis namely, indeed
 saian VII sow
 salands m. sower
 seinamma n. D sg. his

stáinahamma D sg. adj.	stony (place)	ufarsteigan I	mount up
sum n.	some, one	ufbrinnan III	scorch
sum ... sum n.	one ... the other	urriinnan III	go forth, spring up,
sunnö n. (also f.)	sun	risc	rise
þar-ei	where	wahsjan VI	grow, increase
þáurns m. 9.3	thorn	waúrts f. 9.1	root

9.1. Gothic *i*-declension nouns are masculine or feminine:

MASCULINE			FEMININE	
	'court'	'place'	'grace'	'joy'
sg. N	gards	staps	anst	fahéps
A-V	gard	stap	A-[V] anst	fahéþ
G	gardis	stadis	anstáls	fahédáis
D	garda	stada	anstái	fahédái
pl. N	gardeis	stadeis	ansteis	fahédeis
A	gardins	stadins	anstins	fahédins
G	gardē	stadē	anstē	fahédē
D	gardim	stadim	anstim	fahédim

Nominative singular *-s* does not occur after short vowel plus *r*, e.g., *baúr* m. 'son,' or after *s*, e.g., *runis* m., *A runis* 'a running.' *náus* m. 'corpse' has pl. N *narweis*, *A narwis*. *háims* f. 'village' follows *anst*, above, in the singular but *giba* (6.3) in the plural. Feminine abstracts in *-eius*, e.g., *láiseius* 'doctrine,' have pl. N *-ōr*, G *-ō*, as in *giba*, but otherwise follow *anst*.

9.2. Decline like:

- (a) *gards*: *arms* 'arm,' *hups* 'hip,' *munis* 'thought,' *sáivus* 'sea'
 (b) *staps*: *brúþfaps* 'bridegroom,' *juggaláups* 'young man'
 (c) *anst*: *andahasts* 'answer,' *mahtis* 'power,' *táikris* 'token'
 (d) *fahéps*: *arbáips* 'labor,' *manaséps* 'man-seed, mankind'

9.3. *u*-declension nouns consist chiefly of masculines and feminines, which are declined alike, e.g., *sunus* m. 'son':

sg. N	sunus	pl. N	sunjus
A-V	sunu	A	sununs
G	sunáus	G	suniwē
D	sunáu	D	sunum

u au may interchange in endings: *-us* for *-aus*, *-au* for *-u*, etc. Only vestiges of neuters occur, e.g., *faihu* 'cattle,' D *-du*.

9.4. Decline like *sunus*: m. *fótus* 'foot,' m. *magus* 'boy,' m. *sídus* 'custom,' m. *tunþus* 'tooth,' f. *kinnus* 'cheek.'

9.5. Absolute phrases, denoting time or circumstances, have no syntactic relation to other parts of sentences. A dative absolute contains a participle modifying a dative noun or pronoun: *at sunnin þan urinnandin* 'when the sun came out,' *þáin swa wáurþanam* (past participle, 10.4) 'these things thus having come to pass,' *at libandin abin* 'while the husband lives.'

MOVABLE ORGANS OF SPEECH

9.6. In addition to the lungs, the following movable organs have speech functions:

(a) In the larynx, which forms the upper part of the windpipe, the breath passage may be opened, narrowed, or closed by two liplike folds of elastic membrane, the vocal lips. In ordinary breathing, these lips are separated, and the breath flows between them without modification. If, however, they are drawn lightly together and are set into vibration by breath forcing its way between them, the sound of voice is produced. For "whispering voice" they are pressed firmly together except for a small cleft, and the breath rustles as it flows between them. Complete closure of the opening between the vocal lips, called the glottis, shuts off the breath.

(b) The velum (soft palate) with its pendant tip, the uvula, forms the rear, movable roof of the mouth. The velum may be raised to meet the back wall of the upper throat passage, thus sealing the adjoining entrance to the nasal cavities, or may be relaxed and lowered so as to permit nasal breathing.

(c) The size and shape of the resonating chamber embracing the mouth and the upper throat cavity (called the pharynx) may be variously altered by the tongue, the lower jaw, the lips, and to some extent the pharyngeal and cheek muscles.

PHONETIC CLASSIFICATION OF CONSONANTS

9.7. For a voiceless consonant, the vocal lips neither vibrate nor produce whispering voice; for a voiced consonant, they are set into vibration (9.6a). Thus, with the addition of vocal vibration, the voiceless hiss [s] becomes the voiced buzz [z]; the vibration is especially noticeable if the ears are stopped. The same contrast can be heard in pronouncing the pairs [f b], [þ ð], [f ʒ], [ð ʒ], [x ǥ], [p b], [t d], and [k ǥ], provided that each consonant is sounded aloud without an accompanying vowel.

9.8. Consonants are generally characterized by narrowing or closure of the breath passage; for example:

- (a) At the lips for labial [p b m f b]
 (b) At or near the front teeth for dental [þ ð t d n l r s z ʒ ʒ ʒ]
 (c) At the hard palate, the bony roof of the mouth, for palatal [j] (and for [k ǥ x ǥ] when formed as palatals)

- (d) At the velum for velar [k ǥ x ǥ]
 (e) At both the lips and the velum for labiovelar [w kʷ xʷ]
 (f) At the vocal lips for glottal [h], though breath friction for [h] can be produced without glottal narrowing
- 9.9. With respect to the manner in which the breath is modified, the foregoing consonants may be classified into:
- (a) Stops, viz., [p b t d k kʷ ǥ], for which the breath is suddenly pent up and/or released
 (b) Affricates, viz., [ʒ ʒ], for which stopped breath is released through a narrow opening so as to produce friction
 (c) Fricatives, viz., [f b þ ð x xʷ ǥ h] and the sibilants [s z ʒ], for which the breath flow is impeded and frictional
 (d) Liquids, including the lateral [l], for which the breath flows around one or both sides of the tongue, and [r]
 (e) Nasals, viz., [m n ŋ], for which the mouth remains stopped while the velum is lowered to permit nasal breathing
 (f) Semivowels, viz., [j w], for which the breath is modified by frictionless vowel glides, [j] corresponding to the vowel [i] and [w] to the vowel [u]

9.10. The consonants described above, with the exception of [h], are summarized in the following table. Where two consonants are listed together without intervening punctuation, the first is voiceless and the second voiced:

	LABIAL	DENTAL	PALATAL	PALATAL OR VELAR	LABIOVELAR
Stops	p b	t d		k ǥ	kʷ
Affricates		ʒ ʒ			
Fricatives	f b	þ ð, s z, ʒ ʒ		x ǥ	xʷ
Liquids		l, r			
Nasals	m	n		ŋ	
Semivowels			j		w

[þ ð] may be further distinguished as interdental, [s z] as postdental, and [ʒ ʒ ʒ j] as palatodental.

10
PRESENT INDICATIVE;
WEAK FORMS OF ADJECTIVES;
VOWELS

The Sower and the Seed—Explanation: Mark iv.14-20

(14) *Se saijands waurd saijþ.* (15) *aþþan þai wiþra wig sind, þarei saiaða þata waurd; jah þan gahausjand unkarjans, suns qimip Satanas jah usnimip waurd þata insaianð in hairtam izè.* (16) *Jah sind samaleikò þai ana stáinahanma saianans, þáiei þan háusjand þata waurd, suns niþ fa-hèðái nimand ita.* (17) *Jah ni haband waurtins in sis ak lveilalvafrbai sind; þaþròh biþè qimip aglò aþþáu wrakja in þis waurdis, suns gamarz-janda.* (18) *Jah þai sind þai in þaurmunns saianans, þai waurd háusjan-dans.* (19) *Jah saurgòs þizòs libánáis jah afmarzeins gabeins jah þai bi þata anþar lustjus inn atgaggandans afvopjand þata waurd, jah akranaláus waurþip.* (20) *Jah þai sind þai ana airþai þizái gòðòn saianans þáiei háus-jand þata waurd jah andnimand jah akran baifrand, áin 'I' jah áin 'J' jah áin 'r'.*

(14) *saijands* MS for *saiands* *saiþþ* MS for *saiþ*.

(15) *þai* 'these, those' refers to persons except in verse 19.

(19) *þai bi þata anþar lustjus* lit. 'those desires about the other thing', i.e., desires concerning other things.

afmarzeins f. deceitfulness
aþþáu or
ak but
akranaláus fruitless
anþar other, second
atgaggan come, go, enter
aþþan but, however
fahèþs f. joy

gabei f. riches, wealth
gamarzjan offend
gòða 10.4 good
háusjan hear, harken
lveilalvafrbai m. N pl. inconstant
inn adv. in, within
insaian VII 10.4 sow in
libánis f. life

lustus m. desire, lust
niman IV take, accept
samaleikò likewise
Satanas Satan
saurga f. sorrow, care
sind are (3 pl.)

þai-ei those who
þaþròh afterward
unkarja 10.4 careless (one)
wiþra against, by
wrakja f. persecution

10.1. The Gothic present, which also expresses the future, includes the same persons and numbers as the preterit; an active and a passive voice; indicative, optative, and imperative moods; the infinitive; and the present participle.

10.2. The present indicative active and passive of the strong verb *baifran* 'bear' and the weak verbs *nasjan* 'save,' *sòkjan* 'seek,' *haban* 'have,' and *sal-ðon* 'anoint' are representative of nearly all Gothic verb classes:

		ACTIVE				
sg.	1	baifra	nasja	sòkja	haba	salþò
	2	baifris	nasjia	sòkeis	habáis	salþòs
	3	baifrip	nasjip	sòkeip	habáip	salþòþ
du.	1	baifros	nasjòs	sòkjòs	habòs	[salþòs]
	2	baifrats	nasjats	sòkjats	[habáits]	[salþòts]
	3	baifrand	nasjand	sòkjand	haband	salþònd
pl.	1	baifram	nasjam	sòkjam	habam	salþòm
	2	baifrip	nasjip	sòkeip	habáip	salþòþ
	3	baifrand	nasjand	sòkjand	haband	salþònd
		PASSIVE				
sg.	1	baifrada	nasjada	sòkjada	habada	salþòða
	2	baifraza	nasjaza	sòkjaza	[habaza]	[salþòza]
	3	baifrada	nasjada	sòkjada	habada	salþòða
pl. 1-3		baifranda	nasjanda	sòkjanda	habanda	salþònda

10.3. Conjugate in the present indicative like:

- (a) *baifran*: *niman* 'take,' *steigan* 'ascend,' *skeinan* 'shine'
 (b) *nasjan*: *lagjan* 'lay,' *matjan* 'eat'
 (c) *sòkjan*: *fòðjan* 'feed,' *mikiljan* 'magnify, glorify'
 (d) *haban*: *hatan* 'hate,' *lúgan* 'marry,' *wítan* 'watch'
 (e) *salþòn*: *frijòn* 'love,' *skalkinòn* 'serve'

10.4. Declension of adjectives and past participles may be weak or strong. Whereas the weak declension is based on Indo-European *n*-stems, the strong declension is based on *o*- and *á*-stems. The strong declension is used when adjectives are undetermined, that is, not preceded by determiners (definite articles or pronouns). The weak declension is used when determiners precede the adjective and when the adjective itself "determines" the nominal phrase. Some

adjectives that are inherently definite, such as comparatives, take the weak declension when not preceded by determiners. The weak or *n*-declension of adjectives and past participles has the same endings as *hana*, *hairto*, *tuggō* (8.1):

	MASCULINE	NEUTER	FEMININE
sg. N	blinda 'blind'	blindō	blindō
A	blindan	blindō	blindōn
G	blindins	blindins	blindōms
D	blindin	blindin	blindōn
pl. N-A	blindans	blindōna	blindōns
G	blindanē	blindanē	blindōnō
D	blindam	blindam	blindōm

This declension is used after *sa*, *þata*, *sō* (as above in Mark iv.20: *þai ama airþai þizai gōdōn sanans*) for *sama* 'same' and *silba* 'self,' and for noun-adjectives like *unharjans* 'careless (ones)' in Mark iv.15. Comparative adjectives, e.g., *jūhtza* 'younger,' are always weak but are declined in the feminine like *managai*, not like *tuggō*.

OBSTRUENTS, RESONANTS, VOWELS

10.5. In forming stops like [p b t d k g] and affricates like [tʃ j], it will be observed that each requires a complete obstruction of the breath passage. True fricatives, e.g., [f b þ d s z], require a partial obstruction. Stops, affricates, and fricatives are accordingly classified as **obstruents**; as a rule, they are nonsyllabic. Liquids and nasals, on the other hand, are as a group less obstructed in formation and may alternate between nonsyllabic and syllabic function, e.g., NE [l] in [bætliz] beside [bætj] and [n] in [lajtniz] beside [lajtg]. Still less obstructed are such semivowel-and-vowel alternants as NE [j/i] in [indjan/indian] and [w/u] in [biwraek/bivraek]. Such alternants, together with liquids and nasals, form a class of **resonants**. Unlike obstruents and resonants, vowels are always syllabic and relatively unobstructed in their formation. It must be noted, however, that these distinctions are more relative than absolute. Thus [h], though sometimes genuinely fricative, can be formed with less obstruction than is required for a vowel, and [s z], though not often considered as syllabics, serve in syllabic function in NE [pst] 'listen!' [s] 'be quiet!'

PHONETIC CLASSIFICATION OF VOWELS

10.6. The formation of vowels and their phonetic interrelationships can be described most simply in terms of the positions assumed by the tongue and

lips, though in reality the quality of a vowel is determined by the overall contour and condition of the resonating cavity, so that the position assumed by one movable organ may be offset to some extent by compensatory adjustments of other movable organs.

10.7. A vowel is described as **high** (close) or **low** (open), depending upon the height of the tongue in the mouth. In pronouncing [i e ē ā], for example, it will be observed that the tongue is close to the palate for [i] but lowered progressively for [ē ē ā]. A similar lowering can be observed in pronouncing [ū ū ō ā]. For [a] the tongue is approximately midway between high and low:

	FRONT	CENTRAL	BACK
High	i		ū
High-mid	e		ō
Mid		ə	
Low-mid	ē		ō
Low		ā	

The tongue may also be narrowed and raised slightly by tensing it, e.g., for [i ē ū] as opposed respectively to [i e u].

It will be noticed further that the tongue rises toward the front palate for the front (palatal) vowels [ē ē i], whereas the ascent is toward the back palate for the back (velar) vowels [ō ō ū]. For the central vowels [ā ə] neither the front nor the back of the tongue predominates.

With respect to the shape of the lips, vowels are classified as **lip-rounded** (or simply **rounded**), e.g., [ū u ō ō], **unrounded**, e.g., [i i ē ē], or **neutral**, e.g., [a ā].

For oral vowels the velum is raised to meet the back wall of the pharynx, thus preventing the breath from passing through the nasal cavities. For nasal vowels, e.g., those of Modern French, the velum is lowered, and the breath flows simultaneously through the mouth and the nasal cavities.

A **diphthong**, in a narrow sense of the term, is a combination of a vowel with a semivowel in the same syllable. If the semivowel glide element occurs first and the vowel element second, e.g., NE [je] in [jes] and [we] in [wet], the combination is called a **rising** (crescendo) diphthong. If the vowel element occurs first, e.g., NE [aj] in [aj] and [aw] in [krawt], the combination is described as a **falling** (decreasing) diphthong. In Indo-European phonology the term "diphthong" is often used with a broader meaning, also including falling combinations of vowels with liquids and nasals ([el er em en], etc.) and sometimes the corresponding rising combinations as well ([le re me ne], etc.).

The factors of length, pitch, and stress, though relevant to the description of vowels, have wider applications and will be considered separately (see 11.8; 12.8; 17.7).

II STRONG FORMS OF ADJECTIVES; PHONOLOGIC AND ANALOGIC CHANGE

The Prodigal Son: Luke xv.11-16

(11) ... mannē sums dīhta twans sununs. (12) jah qaþ sa jūhiza izē du attin: atta, gif mis sei undrinnāi mik dāil āiginis. jah disdāilida im swēs sein. (13) jah aþar ni managans dagans brāhta samana allata sa jūhiza sunus jah aþaþ in land faīra wisandō. jah jāinar distahida þata swēs seinata libands usstiuriba. (14) biþē þan frawas allamma, warþ hūhrus aþs and gawi jāinata, jah is dugann alaþarba wairþan. (15) jah gagands gahaftida sik sumamma baurgjanē jāinis gūjis, jah insandida ina hāiþjōs seināizōs haldan swaina. (16) jah gairnida sad itan haūmē þōei matidēdun swaina, jah manna imma ni gaf.

- (12) *zein** always refers to the subject of its own clause; use of a *genitive like it* in this context is extremely rare.
(15) hāiþjōs seināizōs] 'to his field,' a *genitive of place*.

abrs 11.1 great, mighty	gahaftjan sik join
aþleþjan I go away	gairnjan yearn, long
āigin n. property	gif give! (2 sg.)
āihta had (3 sg.)	hāiþi f. field, heath
alaþarba 10.4 very poor	haldan VII tend, hold, feed
alls 11.1 all, every, whole	haūm n. husk, horn
baurgja m. citizen	hūhrus m. famine, hunger
dāils f. share, portion	jāins 11.1 that
disdāiljan divide, share	jūhiza younger
distahjan waste, scatter	land n. land
duginnan III begin	liban live
frawisan V (+D) spend, exhaust	manags 11.1 many, much, great
gaganan go	matjan eat

mik A, mis D me	swein n. swine, pig
sad (= sub) itan eat one's fill	swēs sg. 3.1 possessions
samana adv. together	twāi m., A twans two
sei f. which, who	þō-ei n. A pl. that, which
seins* 11.1 his, his own	undrinnāi is coming to
sums 11.1 a certain, some	usstiuriba riotously
sumus m. son	

11.1. When not declined weak (10.4), adjectives and past participles follow the strong declension, e.g., *blindz* 'blind.'

	MASCULINE	NEUTER	FEMININE
sg. N	blinds	blind, blindata	blinda
A	blindana	blind, blindata	blinda
G	blindis	blindis	blindāizōs
D	blindamma	blindamma	blindāi
pl. N	blindāi	blinda	blindōs
A	blindans	blinda	blindōs
G	blindāizē	blindāizē	blindāizō
D	blindāim	blindāim	blindāim

These endings are partly those of nouns like m. *days*, n. *warld*, f. *giba* and partly those of pronouns:

m. sg.	A	-ana	as in	þana and ina	
	D	-amma	as in	þamma and imma	
pl.	N	-āi	as in	þāi	
	G	-āizē	as in	þizē and izē	
n. sg.	N-A	-ata	as in	þata and ita	
	D	-amma	as in	þamma and imma	
pl.	G	-āizē	as in	þizē and izē	
f. sg.	G	-āizōs	as in	þizōs and izōs	
	pl.	G	-āizō	as in	þizō and izō
m.-n.-f. pl.	D	-āim	as in	þāim and im	

A few adjectives (and all possessives) are invariably strong, e.g., *alls* 'all,' *jāins* 'that,' *sums* 'some,' *meins* 'my.'

11.2. The noun endings of a few strong adjectives follow other vowel-declension nouns, e.g., m. *nūjits* 'new' like *harjis* (2.3), *wilþeis* 'wild' like *hairdeis* (2.3); n. *wailamēiri* 'of good repute' like *kuni* (3.1); f. *wōþi* 'sweet' like *bandi* (6.3). The extant forms of a few other adjectives differ from these only in the nominative singular of all genders and in the neuter accusative and gen-

itive singular: m.-f. *brūks*, n. *brūk* 'useful,' n. G *sketrīs* 'clear' (i-declension, 9.1); m. *manwus*, n. *manwu* 'ready,' f. *þairwus* 'withered' (u-declension, 9.3). 11.3. The N sg. -r does not occur after r preceded by a short vowel or after s, e.g., *unsar* 'our,' *lūus* 'empty.' Possessives in -r and predicate adjectives have no n. N-A -ata.

11.4. After vowels or diphthongs, b d are replaced respectively by f þ when occurring finally or before final -s, but b d may be leveled in spelling: G *rwalibē*, N *rwalif* or -lib 'twelve'; m. sg. D *gōðamma*, N *gōfs* or *gōds* 'good.'

11.5. Decline like *blindis* (or according to 11.3-4, as indicated): *arms* 'poor,' *disps* 'deep,' *froþs* (11.4) 'wise,' *iswar* (11.3) 'your,' *baūnans* 'born,' *nasþis* (11.4) 'saved.'

PHONEMES AND ALLOPHONES

11.6. The segmental phonemes of a language or dialect are its contrasting classes of vowel and consonant sounds. NE /i æ/, for example, contrast in *it ar*, /l r/ in *led red*. (The diagonals / / indicate that the symbols are phonemic.) Two or more speech sounds that occur as members of the same phoneme constitute its allophones. Thus a speaker of English may pronounce *middle* with voiced-postdental-velarized-syllabic [ʃ], *mirthless* with partly voiceless-dental-centralized-nonsyllabic [tʃ], and *billion* with voiced-postdental-palatalized-nonsyllabic [ʃ]. Neither these nor other types of English /s-sounds contrast with each other; all are members of a single phoneme.

The phonemic status of speech sounds may vary greatly from language to language or from dialect to dialect. English /l/ and /r/ contrast, for example, but Japanese [l] and [r] do not. Conversely, Welsh contrasts voiced /l/ with voiceless /l̥/, whereas English [l] and [l̥] occur only as co-allophones, that is, as allophones of the same phoneme.

11.7. When co-allophones alternate in conformity with their phonetic environment, they are in complementary distribution (complementation). Thus, in its place of articulation, dental [l] in *mirthless* complements with dental /p/, postdental [ʃ] in *middle* with postdental [d]. In its manner of articulation, NE /p/ is exploded and aspirated initially in *pat* [pʰæt] but is exploded without aspiration in *spat* [spæt], in which the exhalation for /s/ lowers the breath pressure. For [pʰ] in *apt* [sepʰt], *chapman* [tʃæpʰmæn], on the other hand, the breath remains pent up; it is released only in articulating the following stop or nasal. Less commonly, co-allophones may occur in the same phonetic environment; they are then in free variation. Thus NE [pʰ p p'] may occur finally, as in *tap*.

11.8. Prosodic (suprasegmental) phonemes embrace contrastive features of length (e.g., L *mīlus* 'apple tree' vs. *malus* 'bud,' lt. *casra* 'case' vs. *casā* 'house'), stress (NE *insult* vs. *insultit*), pitch (NE *yes?* 'really?' vs. *yes!* 'of course!'), and juncture (NE *night + rate* with open juncture vs. *nitrate* with close juncture).

PHONOLOGIC CHANGE

11.9. Changes in the phonemic status of speech sounds form two major patterns: if some or all allophones of originally separate phonemes coalesce and so no longer contrast with each other, the result is a merger; if co-allophones acquire separate phonemic status, the result is a split.

The processes involved in phonologic change are of two general types, conditioned and unconditioned.

(a) Conditioned changes occur only in certain phonetic contexts. Among the varieties of conditioned change, the most common is assimilation, through which the articulations of different neighboring sounds are harmonized. In OE *heneþ* > NE *hemp*, for example, /n/ has become bilabial /m/ by assimilation to bilabial /p/; in OE *æmrette* > NE *ant*, /m/ has been assimilated to /t/; in IE *jug-tós* > *juk-tós* p.p. 'yoked,' voiced /g/ became voiceless in combination with the following voiceless /t/. In dissimilation, on the other hand, like neighboring sounds become less similar in articulation, as in L *marmor* > OFr. *marbre* > NE *marble*. Loss of syllables through dissimilation, as in NE *gently* for *gentle-ly, is called hapology. Other varieties of conditioned change include transposition or metathesis (NE *ask* beside *ask*) and addition or excrescence (Sp. *e-straic* for English *strike*, NE *ath-a-letic*, ME *zoun* > NE *sound*). Conditioned change in juncture, as in NE *moum-pitcher* for *moving picture*, *jeat-chet?* for *did you eat yet?*, *gov'ment* for *government*, is called sandhi.

(b) Unconditioned changes are not limited to certain sound combinations. Proto-Italic /x/, for instance, became /h/ in Old Latin and was subsequently lost, and Indo-European /ā ḡ/ merged in preliterare Germanic, regardless of the phonetic contexts in which these phonemes occurred.

11.10. Though both phonetic and phonemic analyses help to explain how phonologic changes occur, neither explains why. Subconscious mimicry and leveling may spread such innovations from speaker to speaker and from word to word, but only rarely is the source of a change identifiable. The phonemic system of a language may be modified if its speakers absorb a large foreign-speaking substratum whose members pronounce the language with the speech habits and contrasts of their native tongue. Bilingualism in border areas may have a similar effect, eventually modifying the pronunciation of monoglots. It appears likely, too, that the phonemic systems of languages tend to be symmetrical, so that a disruption in one segment of a system may bring about a realignment of other segments. When the speakers of a language become separated into groups, whether through migration or through the presence of topographic or social barriers, dialectal differences often arise. When the contact between two related dialects has been lost, they may become progressively divergent, especially if subject to different local influences. Social ascendancy of individual dialects, linguistic fashions and shibboleths, taboos, class consciousness, and perhaps other influences as well may be contributing factors.

ANALOGIC CHANGE

11.11. Speech is dependent upon a complex of neuromuscular habit patterns. In a narrow sense, **analogic change** is a process by which linguistic usage is altered or created to conform with these patterns. In learning English, for example, a child soon acquires the habit of forming *s*-plurals in such words as *boys*. If he extends this habit to *sheep* and *man*, the analogic plurals *sheeps* and *mans* result. Similarly, "incorrect" weak preterits like *knowed* and *growed* are based on the same habit that produces the "correct" form *sowed*, which is in turn an analogic replacement of a strong preterit (OE *sēow*). Pronunciation, syntax, and meaning as well may be modified by analogy, an analogic replacement often completely superseding the corresponding historic development.

In a broader sense, analogic change includes some inventive processes. Thus, folk etymology (*metanalysis*) attempts to make forms more meaningful: *spiritin' image* for *spirit and image*, Irish English *Mary McDillon* for *Mary Magdalene*. Contamination alters one word or phrase through association with another, as in *whirlcane* < *whirlwind* : *hurricane*, *why for* < *why* : *what for*.

12
**IMPERATIVE;
 FIRST PERSON PRONOUN;
 INDO-EUROPEAN /p t k s/**

The Return of the Prodigal: Luke xv.17-24

(17) Qimands þan in sis qaþ: Ivar filu asnjé attins meinis ufarassáu haband hláibé, ip ik hūhráu fraqistna. (18) usstandands gagga du attin meinamma jah qþa du imma: atta, frawaúrhta mis in himin jah in and-wairþja þeinamma; (19) ju þanaseips ni im wairþs ei háitáidáu sunus þeins; gatawei mik swé áinana asnjé þeindrásé. (20) jah usstandands qam at attin seinamma. nauþþanuh þan fairra wisandan gasalv ina atta is jah infeinóða jah þragjands dráus ana hals is jah kukida imma. (21) jah qaþ imma sa sunus: atta, frawaúrhta in himin jah in andwairþja þeinamma; ju þanaseips ni in wairþs ei háitáidáu sunus þeins. (22) qaþ þan sa atta du skalkam seinám: spráutó bringip wastja þó frumistón jah gas-wasjip ina jah gibip figgragulþ in handu is jah gaskóhi ana fótuns is; (23) jah bringandans stíur þana alidan ufsneipip, jah matjandans wisam wálla; (24) untó sa sunus meins dáups was jah gaqjunóða, jah fralusans was jah bigitans warþ. jah dugunnun wisan.

(17) *qimands þan in sis qaþ* cf. 12.4 and verses 18, 20, 23.

(18) *in andwairþja þeinamma* 'in thy presence' = 'before thee.'

(20) *nauþþanuh . . . wisandan* see 12.4.

(22), (23) *bringip for bringip, bringandans for bringandans*. An occasional *n* for [ŋ] is especially characteristic of Luke.

áins one	drisuan II fall
aljan bring up, fatten	ei that
andwairþi n. presence	figgragulþ n. finger ting
asneis m. hireling, servant	fótus m. foot
bigitan V find	fraqistnan perish
dáups dead	frawaúrhta, with mis I have sinned

frumists foremost, best	skalks m. servant
gaqjunan be made alive	spráutó quickly
gaskóhi n. pair of sandals	stíur m. calf, steer
gatawei make! (imper. sg. 2)	swé as, like, about
gawasjan clothe	þanaseips more, further
háitáidáu I be called	þeins thy, thine
hals m. neck	þragjan rush, run
handus f. hand	ufarassus m. abundance
Ivar filu how many, how much	ufsnaiþan I slay
im am	usstandan VI rise up
infeinan be moved, pity	wálla (?walls) well
ju now, already	wairþs worthy
kukjan (+D) kiss	wasti f. garment
meins my, mine	wisan V feast
nauþþan-uh yet, still	

12.1. The imperatives of *bairan* 'bear,' *sókJan* 'seek,' *salbón* 'anoint,' and *haban* 'have' are the following:

sg. 2 bafr	sókei	salbó	habái
3 bafráðu	sókjáðu	[salbóðaú]	[habáðaú]
du.2 bafrats	[sókjats]	[salbóts]	[habáits]
pl. 1 bafram	sókjam	[salbóm]	[habam]
2 bafríþ	sókeiþ	salbóþ	habáiþ
3 [bafrandaú]	[sókjandaú]	[salbóndaú]	habandaú

Before a vowel, *du* is replaced by *aw*: infin. *gataujan* 'make, do,' imper. sg. 2 *gatawei*.

12.2. Conjugate in the imperative like:

- (a) *bairan*: *qiman* 'come,' *niman* 'take,' *halðan* 'hold, tend'
 (b) *sókJan*: *dómunjan* 'judge,' *róðjan* 'speak,' *wénjan* 'hope'
 (c) *salbón*: *fríjón* 'love,' *láreigón* 'repent,' *mitón* 'consider'
 (d) *haban*: *arman* 'pity,' *bahan* 'be silent,' *witan* 'watch'

12.3. The first person pronoun is declined as follows:

· 'I'	'we two'	'we'
N ik	wit	weis
A mik	ugkis	uns, unsis
G meina	ugkara*	unsara
D mis	ugkis	uns, unsis

The nominative is used chiefly for emphasis. The other case forms serve also as reflexive pronouns of the first person.

12.4. A participle modifying the subject or object of a finite verb often replaces a second finite verb: *qimands þan in sis qab* 'coming then (= when he came) to himself, he said,' *naiþþarunþ þan fairan witsandan* (A) *gawab ins* (A) *atta is* 'his father saw him being then (= when he was) still far away.'

12.5. A direct object need not be repeated: *þana galaisidēdi*... *garwandēdi* 'had freed him... had converted (him),' *foþ bringandans stur þana aliðan ufeneiþþ* 'and bringing (see 12.4) the fattened calf, slay (it).'

COMPARATIVE AND INTERNAL RECONSTRUCTION

12.6. In comparative reconstruction, the essential features of an unrecorded parent language like Indo-European are determined through comparing those of its most archaic known descendants. Thus a comparison of Sk. *āsmi*, Gk. Lesb. *ēm̄mi* and Lith. *esmi*, 'am' suggests that they have come from a common parent form, but to reconstruct it we must explain their mutual differences. First, we find /s/ in Sk. *āsmi* beside /m/ in Gk. Lesb. *ēm̄mi* and Lith. *esmi*, but comparative evidence shows that /s/ < /m/ is to be expected in Indo-Iranian, as also in Sk. *dāsa* = Gk. *dēka* 'ten.' Next, /mm/ in Gk. Lesb. *ēm̄mi* beside /sm/ in Sk. *āsmi* and Lith. *esmi* shows a Lesbian-Thessalian assimilation, as in Lesb. *ēm̄me* beside Sk. *asmān* 'us.' Finally, the accentuation of Lith. *esmi* is an innovation, as also in *esi* = Sk. *āsi* 'thou art.' After such archaic forms of 'am' are explained, the parent form is reconstructed as *ēm̄mi*.

Internal reconstruction, on the other hand, is based on analysis of individual languages. Comparative evidence does not explain, for example, the fact that IE -o- might produce -a- or -e- in Gothic medial syllables, as in *hlūt-wasndō* 'graves' beside *arhwazndō* 'arrows.' In this instance Gothic provides the explanation: through dissimilation, -o- occurs after a voiced consonant, -a- after a voiceless consonant.

INDO-EUROPEAN OBSTRUENTS

12.7. Germanic has distinct reflexes for the following reconstructed Indo-European obstruent phonemes:

	LABIAL	DENTAL	PALATAL OR VELAR	LABIOVELAR
Stops:				
Voiceless	p	t	k	k ^w
Voiced	b	d	g	g ^w
Voiced aspirated	b ^h	d ^h	g ^h	g ^{wh}
Fricative		s		

/s/ represented [z] before voiced obstruents, [s] elsewhere. For practical purposes, /b^h d^h g^h g^{wh}/ are here transcribed respectively as /bh dh gh g^wh/.

ACCENTUATION IN INDO-EUROPEAN AND GERMANIC

12.8. The parent Indo-European accent was characterized principally by tone (pitch) and by movability. The primary accent, a higher tone, fell in some words on the root syllable, in others on a suffix or ending; in still others it alternated from form to form, as in Gk. N *patēr*, V *pāter*, A *patēra*, G *patrōs*, D (originally locative) Homeric *patēri*. In the earliest known Germanic, Italic, and Celtic, however, the dominant feature of accent was stress, and primary stress was fixed on initial syllables, as in early OE *fæder* 'father' (all cases) beside Gk. *patēr*, *pāter*, etc.

VOICELESS REFLEXES OF INDO-EUROPEAN /p t k s/

12.9. IE /p t k s/ produced both voiceless and voiced reflexes in Germanic. Only the voiceless reflexes will be considered in this chapter.

Within the Proto-Germanic period, IE /p t k s/ produced reflexes respectively /f þ x s/ under two conditions: (a) when occurring word-initially:

/p/	Gk. Dor. <i>pōs</i> , L <i>pēs</i>	/f/	Go. <i>fōtus</i> 'foot'
/t/	Gk. Dor. <i>tā</i> , L <i>tu</i>	/þ/	Go. <i>þu</i> 'thou'
/k/	L <i>cor</i> , Olr. <i>cride</i>	/x/	Go. <i>haurtō</i> 'heart'
/s/	IE m. N <i>so</i> , Sk. <i>sā</i>	/s/	Go. <i>sa</i> 'this, that'

(b) when occurring medially or finally—but only if the nearest preceding Indo-European vowel or other syllabic ([l] [r] [n] [ŋ] [p]) had already borne primary accent:

/p/	IE <i>klépō</i> , L <i>clepō</i>	/t/	Go. <i>hlifa</i> 'I steal'
/t/	IE <i>wértō</i> , L <i>vertō</i> 'I turn'	/þ/	Go. <i>wairþa</i> 'I become'
/k/	Gk. <i>dēka</i> , L <i>decem</i>	/x/	Go. <i>taihun</i> 'ten'
/s/	Sk. <i>jōpati</i> 'partakes, likes'	/s/	Go. <i>kniustþ</i> 'chooses'

12.10. Certain consonant clusters conditioned the shift.

(a) IE /p t k/ remained when directly preceded by /s/:

/sp/	L <i>spuere</i>	Go. <i>spetwan</i> 'spit, spew'
/st/	Sk. <i>āstri</i> , L <i>est</i>	Go. <i>ist</i> 'is'
/sk/	L <i>pisces</i>	Go. <i>fiška</i> 'fish'

In some words IE /s/ might or might not occur initially before /p t k/. If this "s movable" remained, /p t k/ did not shift: L *taurus*, NE *steer*. If the /s/ did not remain, /p t k/ shifted: Gk. *stégos* and *tégos*, OE *hwec* 'roof' > NE *thatch*.

GOTHIC TEXTS

(b) /t/ remained in the clusters /pt kt/:

/pt/ Gk. <i>kléptēs</i>	/ft/ Go. <i>hliftus</i> 'thief'
/kt/ L. <i>octo</i>	/xt/ Go. <i>ahtau</i> 'eight'

(c) In pre-Germanic times /ts tt/ had already become /ss/ (shortened to /s/ after long vowels, after vowels plus semivowels, and before /r/), and /ttr/ had become /str/:

/ts/ Sk. <i>visittati</i> 'wishes to see'	/s/ Go. <i>ga-weisōn</i> 'visit'
/tt/ Sk. <i>sattās</i> 'seated'	/ss/ OI OE OS <i>sess</i> 'seat'
/ttr/ IE <i>páitro-</i>	/str/ OI <i>fōstr</i> 'fosterage'

EXERCISE

Supply the missing consonants in accordance with 12.9-10:

IE *péku*, L. *pecu*, Go. ()ai()u 'cattle'; Sk. *spardhá* 'contest', Go. s()airds 'racecourse'; Sk. *bhráda*, Go. *brō*()ar 'brother'; Gk. *steikhō* 'I go', Go. s()etga 'I ascend'; L. *canis*, Go. ()unds 'dog'; OIr. *scáth*, Go. s()adus 'shadow'; L. *captus* 'seized', Go. ()a()s 'joined'; L. *rēctus*, Go. *rai*()s 'right, straight'; IE *g^wéd-*, Go. *qi*()an 'say'; IE *g^wetr-*, Go. *ga-qi*() 'consent'; IE *weitta-*, Go. *un-weit*() 'unlearned'; IE *mits-*, Go. *mi*()ō 'reciprocally'; L. *dēnt-*, Go. *run*()us 'tooth'; IE *bhāstr-*, Go. *-blō*()eis 'worshiper'; Gk. *polú*, Go. ()lu 'many, much'

CONDITIONED MERGER WITH PRIMARY SPLIT

12.11. The developments noted above in 12.10 are examples of conditioned merger. After /s/, IE /p t k/ did not shift but merged respectively with Gc. /p t k/. Similarly, IE /t/ in the clusters /pt kt/ did not become /p/ but merged with Gc. /t/. IE /ts tt/ merged with pre-Gc. /s(ə)/ and IE /ttr/ with pre-Gc. /str/. Moreover, under certain conditions yet to be considered, IE /t s/ merged with /θ/ ("zero"); that is, they were lost: Sk. *bhārēt* but Go. *baírāt* 'he may bear', Gk. Dor. *phéromes* but Go. *baíram* 'we bear.' When an allophone thus breaks away from its former co-allophones and merges with another phoneme or with /θ/, the result is a primary split.

13
**PRETERIT-STEM OPTATIVE;
 SECOND PERSON PRONOUN;
 VERNER'S LAW**

The Prodigal's Elder Brother: Luke xv.25-32

(25) Wasuþ-þan sunus is sa alpiza ana akra, jah qimands atiddja nēv razn jah gaháusida saggwins jah láikins. (26) Jah atháitands sumana magiwē frahuh Iva wēsi þata. (27) þaruh is qaþ du imma þatei brōþar þeins qam, jah afnēiþ atta þeins stiur þana alidan untē hálana ina and-nam. (28) þanuh mōdags warþ jah ni wilda inn gaggan. iþ atta is ús-gaggands út bad ina. (29) þaruh is andhafjands qaþ du attin: sái swa filu jērē skalkinōða þus, jah ni Iwanhun anabusn þeina ufariddja, jah mis ni áiw atgaf gáitein ei miþ frijōndam meinám biwēsǰau; (30) iþ þan sa sunus þeins, saei frēt þein swēs miþ kalkjōm, qam, ufsnáišt imma stiur þana alidan. (31) þaruh qaþ du imma: barnilō, þu sinteinō miþ mis wast jah is, jah all þata mein þein ist; (32) wíla wisan jah faginōn skuld was, untē brōþar þeins dáuþs was jah gaqunōða, jah frahusans jah bigitans warþ.

(25) wasuþ-þan for was-uh-þan; see commentary on Mark iv.5, p. 38. Cf. frah-uh, þar-uh, þan-uh in the following verses. qimands atiddja] see 12.4.

(27) þatei may introduce either direct or indirect quotations.

(28) þan for þap; see 4.3a.

afsnelþan I kill, cut off
 alpiza older, elder
 anabusas f. command, command-
 ment
 atgaggan, pret. -iddja go, approach
 atgiban give, give up

barnilō n. son, small child
 biwisan V 13.1 make merry
 brōþar m. brother
 faginōn rejoice
 frijōnds m. friend
 gáitein n. kid

háils hale, safe
 Iva n. what
 is art
 kalkjōm f. D harlots
 láiks m. dance, dancing
 magus m. boy
 mōdags angry
 nēlv near
 ni áiw, ni Iwanhun never
 razn n. house
 sa-ei (he) who

saggws m. song
 sinteinō always
 skalkinōn serve
 skuld wisan be proper
 swa so
 þan-uh (and) then
 þar-uh there(upon)
 þu 13.3 thou
 ufaraggan, pret. -iddja transgress
 usgaggan go forth

13.1. The preterit-stem optative of a strong or weak verb has the same stem as its preterit indicative plural:

	INFINITIVE	PRETERIT INDICATIVE PLURAL	PRETERIT OPTATIVE SINGULAR 1
'be'	wisan	wēs-um	wēs-jáu
'call'	háitan	ha/háit-um	ha/háit-jáu
'save'	nasjan	nasidēd-um	nasidēd-jáu

All verbs have the same preterit-stem optative endings:

	SINGULAR	DUAL	PLURAL
1	wēsǰau	—	wēsēima
2	wēsēis	[wēsēits]	wēsēiþ
3	wēsi		wēsēina

The term "optative" is used in Germanic grammar because these forms have developed from Indo-European optatives. There were two such moods in early Indo-European, also in early Greek: the optative and the subjunctive. The subjunctive was lost; its meanings were taken over by the optative. Accordingly later grammars refer to the optative as the subjunctive, and even grammars of Gothic may designate these forms as subjunctive rather than optative.

13.2. The preterit-stem optative is used chiefly (a) to express unreal conditions, present or past:

wímei þusdanōðēdeþ 'would that ye reigned!'
 wēsēis hēr 'if thou hadst been here'

(b) in the past, to express:

exhortation: *anabáuh im ei mann ni qēþeina* 'he commanded them that they should not tell any man'

uncertainty: *ni kunnandans hvaþar skuldēdi mǝiza* 'not knowing which should be greater'

supposition: *hugidēdun þatei ei bi slōp qēþi* 'they supposed that he was speaking of sleep'

purpose: *ei afdāuhþidēdeina ina* 'that they might put him to death'

possibility: *þva wēsþ þata* 'what that might be'

indirect discourse: *þadeti hǝusidēdun ei is wēsþ* 'where they heard he was'

(c) in the past after *faúrþizei* 'before':

faúrþizei Abraham waurþi, im ik 'before Abraham was, I am'

13.3. The second person pronoun is declined as follows:

	'thou'	'ye two'	'ye'
N	þu	—	jus
A	þuk	iggis	izwis
G	þeina	iggara	izwara
D	þus	iggis	izwis

The nominative is used chiefly for emphasis. The other cases serve also as reflexive pronouns of the second person.

VERNER'S LAW: VOICED REFLEXES OF INDO-EUROPEAN /p t k s/

13.4. In 12.9 it has been observed that IE /p t k s/ produced respectively /f þ x s/ within the Proto-Germanic period when occurring (a) in word-initial position and (b) medially or finally—but only if the nearest preceding vowel or other syllabic had borne primary accent. Additional examples of this development are included in the exercise below.

13.5. If the nearest preceding Indo-European vowel or other syllabic had not borne primary accent, the Germanic reflexes of medial or final IE /p t k s/ were to be respectively the corresponding voiced fricatives /b ð ȝ z/:

/p/	Sk. <i>kapālam</i> 'skull'	/b/	Go. <i>hǝubþ</i> 'head'
/t/	IE <i>wētrōs</i> , L <i>uentus</i>	/ð/	Go. <i>winds</i> 'wind'
/k/	IE <i>þikēnōs</i>	/ȝ/	Go. <i>þwiggins</i> 'hidden'
/s/	Sk. <i>bhārasē</i> (medial 2 sg.)	/z/	Go. <i>batrazza</i> 'art borne'

Proclitics, that is, originally separate forms that had become phrase-bound, and thus had come to precede the primary accent, were also subject to this development; for example:

/k/	L <i>com-mǝnits</i> < <i>kom-mōjnis</i>	/g/	Go. <i>ga-mǝnits</i> 'common'
/s/	Gk. <i>duz</i> -ill-, mis-	/z/	Go. <i>tuz-wērjan</i> 'doubt'

But voiceless clusters remained voiceless; see 12.10.

EXERCISE

Supply the missing consonants in accordance with 12.9-10 or 13.5; the non-Germanic forms indicate the parent accentuation:

Sk. *bhrāta*, Go. *brō*() *þar* 'brother'; Gk. *patēr*, Go. () *a*() *þar* 'father'; Gk. *dēka*, L *decem*, Go. *tai*() *jun* 'ten'; Gk. *dekās*, Go. *ti*() *-* 'decade'; Sk. *āpara* 'behind', Go. *a*() *þar* 'after'; Sk. *āpras* 'greasy, slippery', Go. () *ai*() *ðn* 'anoint'; IE *juwiykōs*, L *iuuencus* 'bullock', Go. *jug*() *s* 'young' beside *þwiggis*, Go. *þū*() *i*() *a* 'younger'; IE *wértō*, L *uértō* 'I turn', Go. *wair*() *a* 'I become' beside *wortēþō* > Go. *fra-war*() *þa* 'I destroy'; IE *pērnā*, L *perna* 'ham, haunch', Go. () *þair*() *þa* 'heel'; IE *dǝnt-* > Go. *tun*() *þus* 'tooth' beside IE *ékwo-* plus *dǝnt-* > Go. *siþa-tun*() *i* 'horsetooth, bramble'; Gk. *oktō*, Go. *a*() *þau* 'eight'; L *con-uentio*, Go. () *þa-qum*() *þz* 'assembly'; IE *kṛtóm*, Gk. (*he*)*katón*, Go. () *þun*() 'hundred'

13.6. It is easier to formulate Verner's law than to explain its operation. The following considerations, though leaving many questions unanswered, appear to be relevant:

(a) It is clear that primary accent, whether based chiefly on pitch or chiefly on stress, requires an increased expenditure of effort (fortis articulation), whereas lesser degrees of accent demand reduced effort (lenis articulation).

(b) It is not uncommon for voiceless fricatives like /f þ x s/ to become lenited and then voiced when occurring under a reduced accent. In Middle English, for instance, *of* [ɔf] occurred as both adverb and preposition. It still has voiceless [f] in our stressed adverb *off*, but [f] in our weakly stressed preposition has become voiced: [f] > [ɣ] > [v]; by analogy, [w] has been introduced into the stressed forms of the preposition as well. The same voicing appears in ME *þat* [þat] > NE [ðæt] and ME *is* [is] > NE [iz].

(c) The [b ð ȝ] that arose through Verner's law merged respectively with /b ð ȝ/ < IE /b ð gh/ and so came to contrast with their former allophones /f þ x/.

SECONDARY SPLIT

13.7. Unlike IE /p t k/, IE /s/ was already fricative [x] before voiced obstruents, [s] elsewhere), but its development in Proto-Germanic is comparable with theirs, both initially (*sēz* > *sēð* 'seed') and noninitially (*wēs-* > *wes-* 'feast, dine' beside *wes-* > *wez-* 'indulge oneself'). Under the Proto-Germanic initial primary stress, forms like the last two were accented alike: *wēs-* 'feast' and *wēs-* 'indulge oneself,' in which *s z* were now independent of their environment and so contrasted. When a factor governing the distribution of allophones is changed or lost, so that their occurrence is no longer wholly predictable, the result is a secondary split.

13.8. Gothic often fails to show the effects of Verner's law, e.g., *ufar* vs. OS *ohar*, OHG *ubar*, *wairþan* for Pre-Go. **wairdun*, *bahan* for Pre-Go. **þagan*, *nasjan* for Pre-Go. **nazjan*. This feature is variously ascribed to the influence of nonnative (captive) speakers, to analogic leveling, or to earlier fixation of primary stress.

14
RELATIVE AND EMPHATIC
DEMONSTRATIVE PRONOUNS;
PRESENT-STEM ACTIVE OPTATIVE;
INDO-EUROPEAN
/b d g bh dh gh/

The Old Law and the New: Matt. v.17-20

(17) Ni hugjāþ ei qēmjāu gatafran witōþ aþþāu praūfētuns; ni qam gatafran ak usfulljan. (18) amēn āuk qīþa izwis: und þatei usleiþiþ himins jah airþa, jōta āins aþþāu āins striks ni usleiþiþ af witōða untē allata wairþiþ. (19) iþ saei nu gatafriþ āina anabusnē þizō minnistōnō jah lāisjāi swa mans, minnista hāitada in þiudangardjāi himinē; iþ saei tūjiþ jah lāisjāi swa, sah mikils hāitada in þiudangardjāi himinē. (20) qīþa āuk izwis þatei nibāi managizō wairþiþ izwarāizōs garahtēins þāu þizē bōkarjē jah Faresaiē, ni þāu qimīþ in þiudangardjāi himinē.

(18) *untē allata wairþiþ*] 'until everything is fulfilled.'

(20) *managizō . . . þāu*] 'more . . . of your justice than (that) . . .'

af (+D)	from, of, by	mikils	great
amēn	amen	minnists	least, smallest
Faresaiē	G of the Pharisees	nibāi, niba	unless, except
garahtei	f. justice	nu	now, therefore
gatafran	IV destroy, break	sah 14.2	he (emphatic)
hugjan	suppose, think	striks	m. tittle, bit
izwar	pl. your, yours	tāujan	do, make
jōta	m. iota, jot	þāu	than, then, else
lāisjan	teach	usfulljan	fulfill
managiza	greater, more	usleiþan	I pass, come out

14.1. Relative pronouns are formed by adding *-ei* to the first and second person pronouns (*iket*, *þuēt*, *þuzet*, etc.) and to *sa*, *þata*, *sō*. Before *-ei*, weakly stressed *a* is lost, and *z* replaces *s*. *swei*, *þatei*, *sōei* is thus declined:

sg. N	saei (izei)	þatei	sōei (sei)
A	þanei	þatei	þōei
G	þizei	þizei	þizōzei
D	þammei	þammei	þizāiei
pl. N	þáiei (izei)	þōei	þōzei
A	þanzei	þōei	þōzei
G	þizzei	þizzei	þizōzei*
D	þáime	þáime	þáime

14.2. The emphatic demonstrative pronoun, which is formed by adding *-uh* to *sa*, *þata*, *sō*, expresses contrast as well as emphasis. Before *-uh*, weakly stressed *a* is lost, and *z* replaces *s*. *-uh* loses its *u* after a stressed vowel:

sg. N	sah	þatuh	sōh
A	þanuh	þatuh	—
G	þizuh	þizuh	—
D	þammuh	þammuh	—
pl. N	þáih	—	—
A	þanzuh	þōh	—
G	—	—	—
D	—	þáimuh	—

14.3. The present-stem active optatives of *baíran* 'bear,' *nasjan* 'save,' and *salbōn* 'anoint' are the following:

sg. 1	baíraú	nasjáú	salbō
2	baíraís	nasjáís	salbōs
3	baíraí	nasjáí	salbō
du. 1	baíraíwa	[nasjáíwa]	[salbōwa]
2	baíraíts	[nasjáíts]	[salbōts]
pl. 1	baíraíma	nasjáíma	salbōma
2	baíraíþ	nasjáíþ	salbōþ
3	baíraína	nasjáína	salbōna

14.4. Conjugate as above the verbs listed in 10.3abe.

14.5. The present-stem optative is used chiefly (a) to express wishes capable of fulfillment:

ei mis gíþáis háubíþ Ióhannis '(I desire) that thou give me the head of John' (contrast *wáine* *þiudanóðdeip*, 13.2a)

(b) in the present, to express:

exhortation: *gawaurkjáima hlēiþrōs þrins* 'let us make three tents,' *ni filu-waurdjaip* 'do not use many words'

uncertainty: *hwar þannu sa sijái?* 'who, then, can this be?'

supposition: *jabái þwas mein waurd fastái* 'if anyone keep my word,' *táujip jah láisjái* 'shall do and (may indeed) teach'

purpose: *ei waitái ni fraqistrái* 'that nothing may be lost'

possibility: *faírgunja mþaatjáu* 'I could remove mountains'

indirect discourse: *jus qíþip þatei wajamérjáu?* 'do you say that I blaspheme?'

(c) in the present after *faúrþizei* (cf. 13.2c):

faúrþizei jus bíðjup ina 'before ye ask him'

SHIFT OF INDO-EUROPEAN /b d g bh dh gh/

14.6. IE /b d g/ became voiceless in Germanic. Compare:

/b/	Lith. <i>dubùs</i>	/p/	Go. <i>diups</i> 'deep'
/ð/	L. <i>edere</i>	/t/	Go. <i>ítan</i> 'eat'
/g/	L. <i>ager</i> , Gk. <i>agrós</i>	/k/	Go. <i>akrs</i> 'field'

A preceding IE [z] likewise became voiceless:

[zd]	IE <i>nizdos</i> , L. <i>nūdus</i>	/st/	OE OHG <i>nest</i> 'nest'
[zg]	Lith. <i>mezgù</i> 'I tie in knots'	/sk/	OHG <i>masca</i> 'mesh'

IE /dd/ produced the same Germanic reflex as IE [zd]:

/dd/	IE <i>maddos</i> > <i>maf(d)²dos</i>	/st/	OE <i>mæst</i> 'food, mast'
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14.7. IE /bh dh gh/ became respectively PGc. /b ð g/:

/bh/	SK. <i>nábhás</i> 'cloud'	/b/	OS <i>nebal</i> 'mist'
/dh/	Sk. <i>rudhrás</i>	/ð/	Go. D f. <i>rúudái</i> 'red'
/gh/	Sk. <i>stighnōti</i>	/g/	Go. <i>steigip</i> 'ascends'

A preceding IE [z] remained voiced; for example:

[z]	IE <i>mízdh-</i> , Av. <i>mízdām</i>	/z/	Go. <i>mízdō</i> 'reward'
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These fricatives and those that developed from IE /p t k s/ through the operation of Verner's law (13.5, 13.7) merged respectively as PGc. /b ð g z/.

As reconstructions, IE /bh dh gh/ imply voiced aspirated stops. The phonetic accuracy of these reconstructions has been questioned. The symbols /bh dh gh/ are in standard use, however, and will be retained here.

14.8. Some apparent exceptions to the shifts described above arose from a split that occurred in Indo-European and pre-Germanic times. /b d g/ and /bh dh gh/, when followed by /t/ or /s/, had already become IE /p t k/, hence L *nūb-ere* 'marry' but perfect *nūp-ā* and p.p. *nūp-tus*; Sk. loc. *pad-ī* 'on foot' but pl. *pat-sū*; Sk. *yug-ām* 'a yoke' but p.p. *yuk-īd-* 'yoked.' As a result the allophones that merged with IE /p t k/ before /t/ or /s/ later shifted in Proto-Germanic as if they had always been voiceless:

INDO-EUROPEAN AND PRE-GERMANIC			PROTO-GERMANIC
/b-/	or /bh-/	> /pt/ (12.10b)	> /ft/
/b-s/	or /bh-s/	> /ps/	> /fs/
/d-/	or /dh-/	> /tt/ (12.10c)	> /s(s)/
/d-s/	or /dh-s/	> /ts/ (12.10c)	> /s(s)/
/d-tr/	or /dh-tr/	> /ttr/ (12.10c)	> /str/
/g-t/	or /gh-t/	> /kt/ (12.10b)	> /xt/
/g-s/	or /gh-s/	> /ks/	> /xs/

An analogic /st/ often displaced /ss/ or /s/ arising from this development. Thus IE *-bhowdh-s-* > *-bhowt-s-* did not become Go. **bhaus* but *(ana)hust* 'didst command', -t being introduced from other preterit singular second person forms in which it was regular.

14.9. As a result of dissimilations that occurred separately in Indic and Greek at a very early period, the first of two aspirated stops lost its aspiration when these consonants began consecutive syllables or occurred as segments of the same syllable (Grassmann's law): IE *bhēndhonom* > Go. *bīndan* 'bind' beside Sk. *bāndhanam* (b < IE /bh/) 'a binding', IE *ghēdh-* > Go. *gund* 'cancer' beside Gk. *kanthūlē* (k < kh < IE /gh/) 'a swelling.'

It is conventionally assumed that if an Indo-European aspirated stop was followed directly by one or more unaspirated obstruents, the aspiration was transferred from the beginning of the cluster to the end, and the entire cluster became voiced if its first component was voiced (Bartholomae's law): IE *lubh-tōs* > *lub-dhōs* > Sk. *lub-dhās* 'covetous' beside *lubh-yāmi* 'I yearn.' If this change, which is clearly reflected in Indo-Iranian, took place in Indo-European times, its effects were largely obliterated by analogic leveling in the other descendant language groups. Germanic appears to show no clear instances.

EXERCISE

Supply the missing consonants in accordance with 14.6-8:

Gk. *déka*, Go. () *aithun* 'ten'; IE *ozdos*, Go. a () *s* 'branch'; Laugēre, Go. *du*() *jan* 'increase'; IE *wog-s-* > *woks-*, Go. *wa*() *sjan* 'grow'; L *scabō* 'I

scrape,' Go. *gō-ska*() *jan* 'create'; IE *skab-tis* > *skaptis*, Go. *gō-ska*() *s* 'creation'; IE *magh-tis* > *maktis*, Go. *ma*() *s* 'might'; Sk. *véda*, Go. *wái*() 'I know'; IE *wejd-to-* > *wejtto-*, Go. *un-wet*() 'unlearned'; IE *bhlād-*, Go. () *lō*() *jan* 'worship'; IE *bhlād-tr-* > *bhlātr-*, Go. -() *lō*() *eis* 'worshiper'; IE *wedh-*, Go. *gō-wi*() *jan* 'bind'; IE *wedh-to-* > *wetto-*, Go. *us-wi*() 'unbound, evil'; IE *wǵ-*, Go. *wair*() *jan* 'work'; IE *wǵ-t-* > *wǵkt-*, Go. *wair*() *a* 'I worked'; IE *ghogh-*, Go. () *ug*() *jan* 'go'; IE *ghogh-t-* > *ghoht-*, Go. *fram*() *lō*() *s* 'progress'

15
MINOR NOUN DECLINATIONS;
INTERROGATIVES; SHIFT OF

/k^w g^w g^wh/

Against Enemies: Matt. v.21-22, 43-48

(21) Háusidédub þatei qþan ist þáim áirizam: ni maúrþjáis; iþ saei maúrþreip skula waírþip stauá. (22) aþþan ik qþa izwis þatei hvazuh móðags bröpr seinamma swaré skula waírþip stauái; iþ saei qþip bröpr seinamma raka skula waírþip gaqumþá; aþþan saei qþip dwala skula waírþip in gelaínnan funins. . . . (43) háusidédub þatei qþan ist: frijös- nêlvundjan þeinana jah fiáis fiand þeinana. (44) aþþan ik qþa izwis: frijöp þijands izwarans, þiupþáip þans wrikanðans izwis, wáila táujáip þáim hatjandam izwis, jah biðjálþ bi þans usþriutandans izwis, (45) ei wafe- þálþ surjus attins izwaris bis in himinam; unté sunnðn seina urranneip ana ubilans jah góðans, jah rigneip ana garahtans jah ana inwindans. (46) jabái áuk frijöp þans frijónðans izwis áinans, hvé mizdónó habáip? niu jah þái þiudó þata samó táujand? (47) jah jabái góleip þans frijónðs izwarans þatáinei, hvé managizó táujip? niu jah mótarjós þata samó táu- jand? (48) síjálþ nu jus fullatójái, swaswé atta izwar sa in himinam fullatójis ist.

(46) áinanz] 'only' hvé mizdónó . . . þái þiudó] see 3.4.

áirizans m. pl. ancients	gaqumþs assembly
dwala V m. sg. thou fool	garahts just
fijan, fian hate	góljan greet
fjandis, fiandis m. 15.1 enemy	góþs good
fön n., G funins fire	hatan, hatjan hate
frijön love	lvas, lva, lvó 15.3 who, what
frijónðs m. 15.1 friend	lvazuh m. each one
fullatójis perfect	lvé 15.3 how, wherewith
galafinna m. a Gehenna	inwinds perverse, unjust

jabái if, although	staua f. judgment
maúrþrejan murder, kill	swaré without cause, in vain
mizdó f. reward	þiuda f. people, nation; pl. Gen- tiles
nêlvundja m. - neighbor	þiupþan blass
ni-u not?	ubilis evil
raka (term of contempt)	urranjan cause to come forth
riqjan rain	usþriutan abuse, trouble
sama same	wáila táujan do good
sijálþ be ye! (opt.)	wrikan V persecute
skula waírþan be liable	

15.1. The minor noun declensions are the following:

	P-DECLENSION (MASC. AND FEM.)	ROOT CONSONANT DECLENSION MASC.	FEM.	N-DECLENSION (MASC.)	
		'brother' m.	'month'	'city'	'enemy'
sg.	N bröþar	ménöþs	baúrþs	fijand	fijand
	V-A bröþar	A ménöþ*	baúrþ	fjand	fjand
	G bröþrs	?ménöþs*	baúrþs	fjandis	fjandis
	D bröþr	ménöþ	baúrþ	fjand*	fjand*
pl.	N bröþrjus	ménöþs*	baúrþs	fjandis	fjandis
	A bröþrun	ménöþs	baúrþs	fjandis	fjandis
	G bröþré	ménöþé*	baúrþé	fjandé	fjandé
	D bröþrum	ménöþum	baúrþim	fjandam	fjandam

N-A fön n. 'fire' has G *funins*, D *funin*; also see *manna*, 8.3.

15.2. Decline like:

- (a) *bröþar*: *daúhtar* f. 'daughter,' *swistar* f. 'sister'
 (b) *baúrþs*: *álhs* 'temple,' *brusts* 'breast,' *miluks* 'milk,' *spauárs* 'race- course'
 (c) *fjandis*: *bistants* 'neighbor,' *dauþjands* 'baptist,' *gibands* 'giver,' *nas- jands* 'Savior'

15.3. The interrogative pronoun *lvas* m., *lva* n., *lvó* f. 'who, what' occurs only in singular forms:

N lvas	lva	lvó
A lvana	lva	lvó
G lvís	lvís	lvizós*
D lvamma	lvamma	lvizái

lvé 'with what, wherewith, how' is the instrumental of *lva*.

15.4. The interrogative adjectives *lvleiks* 'what sort,' *lvizáups** (f. *-láuda*) 'how great' and their correlatives *swaleiks* 'such,' *swaláups* (f. *-láuda*) 'so

great' follow *blinds* (11.1). *hvaþar* 'which (of two)' occurs only in the masculine and neuter nominative singular. The extant forms of *hvarfis* 'which (of more than two)' follow *niufis* (11.2). The interrogative enclitic *-u* is added to the first word of its clause, e.g., *niu 'not?'* in Matt. v.46-47, above, *skuldu ist 'is it lawful? abu þus silþin 'of thyself?'*

SHIFT OF /k^w g^w g^h/

15.5. The Germanic reflexes of /k^w g^w g^h/ are only roughly comparable with those of IE /k g gh/. The labiovelars were much more subject to conditioned change and often to analogic leveling, which served to obscure their phonologic development. In Germanic the labiovelars appear partly without the labial feature, partly without the velar feature, and partly with both features.

15.6. [w] in /k^w g^w / was lost in Germanic before IE u ā and before a new u that developed within the preiterate period:

/k ^w / k ^w u-	/xθ/ Go. <i>-hun</i> (indefinite enclitic)
beside k ^w ē	/x ^w / Go. <i>hrē</i> 'wherewith, how'
/g ^w / g ^w h ^w > Gc. k ^(*) um-	/kθ/ OE <i>cuman</i> , OHG <i>koman</i> 'come'
beside g ^w em-	/k ^w / Go. <i>qīman</i> , OHG <i>quemān</i> 'come'

Forms like Go. p.p. *qumans* 'come' are analogical.

15.7. /k^w/—when not subject to Verner's law (15.12)—and /g^w/ similarly lost [w] before consonants:

/k ^w / sek ^w rtis	/xθ/ OHG <i>gī-tīht</i> 'sight, vision'
beside sēk ^w ett	/x ^w / Go. <i>salrīþ</i> 'sees'
/g ^w / g ^w rēso-	/kθ/ OI <i>krēs</i> 'tidbit, morsel'
beside g ^w er-	/k ^w / OHG <i>querdar</i> 'bait'

q in Go. *grammīþa* 'dampness' may represent a scribal substitution for k; cf. OI *kramm* 'damp (with snow).'

15.8. The enclitic *-k^we* 'and' also lost [w] in Germanic:

/k ^w / ne-k ^w e, L <i>neque</i>	/xθ/ Go. <i>nīh</i> 'and not, nor'
but sēk ^w e	/x ^w / Go. <i>salþr</i> 'see thou'

15.9. It is often assumed that [w] in /k^w g^w / was lost in Germanic when originally followed by o ð:

/k ^w / k ^w olsos	/xθ/ Go. <i>hals</i> , OE <i>heals</i> 'neck'
/g ^w / A g ^w ōm	/kθ/ OSw. OS <i>kō</i> 'cow'

But in many instances there is no trace of delabialization. Thus k^wo- appears in Go. *þas*, *hadrē*, *þvan*, *þvar*, *hvarþis*, *hvaþar* (etc.) and k^wōd- in Go. *hrōtu* 'threat.' Although this retention of [w] is often ascribed to analogic leveling, some investigators now believe that IE o ð, presumably being less lip-rounded than u ā, would be unlikely (or at least less likely) to absorb the labial element.

15.10. IE /k^w/ became Britannic Celtic, Osco-Umbrian, and Classical Greek /p/. In sporadic instances Germanic shows reflexes of a pre-Germanic /p/ in forms that might be expected to reflect IE /k^w/, e.g., /p/ > f in OHG *ofan* beside /k^w/ > h in Go. *aiþhuz* 'oven,' /p/ > f in OI *ulfr* beside /k^w/ > g (by Verner's law) in OI *yigr* 'she-wolf.' The p-forms, which have no satisfactory phonologic explanation, appear to be due partly to pre-Germanic borrowing and partly to contamination.

15.11. Initially, /g^wh/ lost [w] as above in 15.6:

/g ^w h/ g ^w h ^w > Gc. g ^h un-	/gθ/ OE <i>gūþ</i> 'fight, battle'
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But the Germanic development of initial /g^wh/ is only sparsely represented and therefore difficult to determine, and the problem is further complicated by mutually contradictory etymologies. Thus the Germanic word for 'warm' (OS OHG *warm*, OE *wearm*, etc.) is variously traced to g^w*hermos*/g^w*hormos* (Gk. *thérmos*, L *formus*) or to *wer-/wor-* (Arm. *vařm* 'I burn,' Hit. *war-* 'burn,' OCS *variti* 'cook').

15.12. Medially, /k^w/—when subject to the operation of Verner's law—and /g^wh/ merged in Germanic.

(a) After [q], both the labial and velar elements normally survived:

/g ^w h/ seŋg ^w hett	[gw] Go. <i>siggwiþ</i> 'sings'
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But /g^wh/, when becoming voiceless (see 14.8), produced /k^w/, which lost [w] before a consonant, as above in 15.7:

/g ^w h/ leŋg ^w h-tos > lenk ^w tos	/xθ/ Go. <i>leiths</i> 'light'
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(b) The labial element was lost as in 15.6, above:

/k ^w / perk ^w ú-	/gθ/ Go. <i>faigrunī</i> 'mountain'
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(c) Between a vowel and a liquid or nasal, only the labial element survived; in Gothic it appears as u:

/k ^w / sek ^w nī- > Gc. se(g)wmi- > stians 'sight, appearance'
/g ^w h/ neg ^w hr- > Gc. nef(g)wr- > *nīura (OHG <i>nīoro</i> 'kidney')

(d) Before [j] and between vowels, leveling appears to have been active, the result being either /g/ or /w/:

/k^w/ > k^wjd > OE *īeg-* 'river' but MHG *ouwe* 'watery meadow'
/g^wh/ > kneig^whonom > Go. *hneiwan* but OE OS OHG *hniigan* 'bow'.

15.13. For reasons already indicated (15.9-11, 15.12d), no phonologic exercise on /k^w g^w g^wh/ is included here.

'BE'; PRETERIT-PRESENT VERBS; PROTO-GERMANIC FRICATIVES

The Good Shepherd: John x.11-16

(11) Ik im hairdeis gōds. hairdeis sa gōds sáiwała seina lagjip faúr lamba. (12) ip asneis jah saei mist hairdeis, pizei ni sind lamba swésa, gasaifwip wulf qimandan jah bileipjip þám lambam jah þliuhjip, jah sa wulfs frawilwip þó jah distahjip þó lamba. (13) ip sa asneis afþliuhjip untó asneis ist, jah ni karist ina þize lambé. (14) ik im hairdeis sa gōda; jah kann meina, jah kunnan mik þó meina. (15) swaswé kann mik atta jah ik kann attan, jah sáiwała meina lagja faúr þó lamba. (16) jah anþara lamba aih þóei ni sind þis awistris, jah þó skal briggan, jah stibnós meináizós háusjand. jah wairpand áin awépi, áins hairdeis.

(11) *gōds* for *gōþs*; see 16.3a, below.

(12) *nist* see 16.1.

(13) *jah ni karist ina þize lambé* with *karist* (*kars* plus *ist* 'it concerns') or *kara* alone, the person concerned is expressed by an accusative, the object of the concern by a genitive.

(16) *stibnós meináizós háusjand*] objective genitive. The genitive may modify a verb of hearing, asking, desiring, remembering, reminding, calling, helping, sparing, awaiting, expecting, or the like so as to imply its "logical object."

afþliuhan II run away, flee
áih 16.2 (I) have
awépi n. flock of sheep
awistr n. sheepfold
bileipan I (+D) leave, forsake
frawilwan III snatch, catch
kann 16.2 know (1 sg.), knows
kara f. concern, care

kunnan 16.2 (they) know
lagjan lay down, lay, set, place
lamb n. lamb, sheep
sáiwała f. life, soul, spirit
skal 16.2 (I) must
þliuhan II flee
wulfs m. wolf

16.1. The present forms of the verb 'be' are the following:

	INDICATIVE		OPTATIVE	
sg. 1	im		sijáu	
2	is		sijáís	
3	ist		sijái	
du. 1	siju		sijárwa	
2	sijuts		sijáíts*	
pl. 1	sijum		sijáima	
2	sijuh		sijáih	
3	sind		sijáina	

f is sometimes omitted: *siun, slái*, etc. *nist, karist, þatist* are respectively contractions of *ni ist, kara ist, þata ist*. The present-stem optative serves also for an imperative, as in *sijáih nu jus fullatōsái* (Matt. v.48, p. 68). The remaining forms of 'be' are expressed by *wisan* V.

16.2. A few verbs, called preterit-presents, have strong past forms that acquired present meanings at a very early period, e.g., IE *wōda* (orig. 'I have seen,' later 'I know') > Sk. *vēda*, Gk. *oída*, Go. *wōiz*. This shift in meaning gave rise to the label; in form the present tense is an old preterit, but the meaning is present. Germanic formed new weak preterits and new present verbs for most of these verbs:

ABLAUT CLASS	PRESENT INDICATIVE		PRETERIT INDICATIVE	PAST PARTICIPLE	INFINITIVE OR PRESENT PARTICIPLE
	SINGULAR	FLURAL			
I 'know'	wáit	witum	wissa	—	witan
'know'	láis	—	—	—	—
II 'profits'	dáug	—	—	—	—
III 'know'	kann	kunnum	kunþa	kunþs	kunnan
'need'	þarf	þarbum	þarftra	þarftrts	þarþbands
'dare'	gaders	-darsum	-darstra	—	-darþsan
IV 'must, owe'	skal	skulum	skulda	skulds	skulan*
'think'	man	munum*	munda	munds	munan
'behoove'	binah	—	—	binahūts	—
'suffice'	ganah	—	—	—	—
VI 'have room'	gamōt	—	gamōsta*	—	—
'fear'	ōg	—	ōhta	—	ōgands
? 'be able'	mag	magum	mahta	mahts	magands
? 'have'	aih	ai gum,	aihta	—	ai gands,
		aihum			aihand

The past participles *þarftrts* 'necessary, needy,' *skulds* 'lawful,' *munda* 'thought, supposed,' *binahūts* 'behooving, proper, lawful,' and *mahts* 'possible' serve as adjectives; *kunþs* serves as both adjective ('known') and noun ('acquaintance').

PROTO-GERMANIC FRICATIVES IN GOTHIC

16.3. The Proto-Germanic fricatives were */b θ z ɣ ɣ^w f þ s x x^w/*.

(a) In Gothic, */b θ/* remained fricative only after a vowel or *ai au iu:* [b] in *liban* 'live,' *hláibōs* 'loaves,' *háiþih* 'head,' [θ] in G sg. *gōðts* 'good,' *anahūdan* 'command.' Elsewhere, */b θ/* had already become stops, at first initially and after nasals in Germanic and then in other positions in Pre-Gothic, hence [b] in Go. *þairan* 'bear,' *lamba* 'lambs,' *salþōn* 'anoint,' *arbi* 'inheritance' and [d] in Go. *diups* 'deep,' *land* 'land,' *hurd* 'treasure,' *gards* 'court, dwelling.'

[b θ], when remaining fricative after a vowel or *ai au iu*, were still further restricted. Finally or before final */s/*, they became voiceless and merged respectively with */f þ/*; for example:

[b] in pl. *hláibōds* but */f/* in sg. N *hláifs*, A *hláif*

[θ] in G sg. *gōðts* but */þ/* in m. N *gōþs*, n. N-A *gōþ*

In spellings like *hláibts*, *hláib*, *gōðts*, *gōd*, *b d* were carried over from those forms in which [b θ] had remained.

(b) In Gothic, */z/* remained medially but merged with */s/* finally, as in G *riqtiz* beside N-A *riqts* 'darkness.'

In spellings like *riqtz* for *riqts*, *z* was carried over from those forms in which it had remained in medial position. *us- > us-* by Verner's law (13.5) was assimilated to a following *r*: *ur-reisan* 'arise,' *ur-ristis* 'resurrection.'

(c) After [ŋ], [ɣ ɣ^w] produced respectively Go. [g gw], e.g., [ŋg] in Go. *laggei* 'length' and [ŋgw] in *siggwip* 'sings.' Go. [ɣ] probably had the allophone [x] both finally and before final */s/* or */t/*, as in *dags* 'day,' A *dag*, *magr* 'canst' beside [ɣ] in *dagōts* 'days' and *magum* 'we can.'

(d) Pre-Go. initial */f-* (labial plus dental) underwent assimilation to *h-* (dental) in stems ending in */x/* (*þlah-an* = OS OHG *flōhan* 'flee'), */xs/* (*þlahs-pan* 'terfery'), or */fx^w/* (*þlah-us* 'soft, tender'). Contrast Go. *flōd-us* = OE OS *flōd* 'flood, stream' D *flaht-ōm* = MGH *flechten* 'braids (of hair).'

(e) */x/* first developed allophonic [h] initially before vowels in Germanic but became */h/* in all positions in historic Gothic. PGc. */x^w/* appears in Gothic as *hv*: PGc. *sex^waman* > Go. *salfran* 'see.'

The spelling of the manuscripts reflects later weakening and loss of */h/*. *-h* in *-uh, jah, nih, nuh* is readily assimilated to a following consonant: *wurþan, jaud-ðu, niþþan, nuk-kant*, etc. *h* may be omitted medially before or

between consonants (*hūma* for *hūhma*, *als* for *alhs*) and finally after originally long vowels bearing weak stress (*hvarjano* for *hvarjanoh*). An unetymological *h* may be introduced medially between consonants, e.g., *waurht-* for *waurt-* = OE *wort* 'root.'

16.4. After weakly stressed vowels in Pre-Gothic, medial fricatives were voiceless when the preceding consonants were voiced and, conversely, were voiced when the preceding consonants were voiceless (Thurneysen's law of dissimilation):

/f/	<i>wald-ufnt</i> 'authority'	/β/	<i>frāist-subni</i> 'temptation'
/p/	<i>mild-īpa</i> 'mildness'	/β/	<i>duβ-ida</i> 'dryness, desert'
/s/	D <i>rīm-tsa</i> 'rest'	/z/	D <i>riq-ita</i> 'darkness'
/x/	D <i>stāin-ahamma</i> 'stony'	/g/	D <i>wulþ-agamma</i> 'glorious'

This change has no bearing on words plus enclitic *-u* or *-uh*, before which /b θ z/ remained respectively as Go. *b d z*.

f w were voiceless after voiceless consonants: *aūhþ-ōdus* 'tumult,' *weī-wōdē* 'of witnesses.' Exceptions to *f/β* and *β/d* occur, e.g., *sīl-subr* 'silver,' *diup-īpa* 'depth,' *hūuh-īpa* 'height.' *h/g* is confined to the suffix *-aha/-aga-*, in which *h* or *g* may follow a voiced consonant: D *stāin-ahamma*, above, but also *mōd-agamma* 'angry.'

EXERCISE

Supply the missing consonants in accordance with 16.3-4:

PGc. *geþanan*, Go. *gi()an* 'give'; PGc. *geþe*, Go. *gi()* 'give thou'; IE *g^he-tete*, PGc. *k^hepede*, Go. *qīþi()* 'ye say,' *qīþi()uh* 'and say ye'; PGc. *x^haz*, Go. *hva()* 'who,' *hva()uh* 'each'; IE *ḡnjo-* (suffix), PGc. *-ubnja-*, Go. *wit-u()ni* 'knowledge,' *wund-u()ni* 'wound, plague'; IE *apó*, PGc. *aba*, Go. *at()* 'of, from,' *at()u* 'of? from?'; IE *wéltis*, PGc. *wéiþe*, Go. *wilei()* 'ye will,' *wilei()u* 'will ye?'; IE sg. N *lewþhos*, PGc. *lewþaz*, Go. *liu()s*, IE pl. A *lewþhons*, PGc. *lewþanz*, Go. *liu()ans* 'dear'; pre-Gc. *wéils* > PGc. *-iz*, Go. *wilei()* 'thou wilt,' *wilei()u* 'wilt thou?'; IE *-os-* (suffix), PGc. *-az-*, Go. *hildwa()nōs* 'graves,' *arha()nōs* 'arrows'; IE *lowdh-*, PGc. *lawþ-*, Go. m. *swaldu()s*, f. *swaldū()s* 'so great'

17
WEAK *t*-PRETERITS; *áinshun*;
INDO-EUROPEAN

/ī ē ā ō ū/

The Ruler's Daughter: Luke vii.41-42, 49-56

(41) Jah sái qam waír þizei namō Iæirus (sah fáuramaþleis swnagōgás was), jah driusands fáura fótum Iésus bad ina gaggan in gard seinana; (42) untē daúhtar áinahō was imma swē wintriwē twalibē, jah sō swalt. miþþanei þan iddja is, manageins þraihun ina. . . . (49) nauhþan imma rōdjandin gaggþ sumns manné fram þis fáuramaþleis swnagōgeis qibands du imma þatei gadáuþnōda daúhtar þeina; ni dráibeí þana lísari. (50) iþ is gahúsjands andhōf imma qibands: ni fáurhteí; þatáinei galáubei, jah ganasjada. (51) qimands þan in garda, ni fralalíót áinōhun inn gaggan alja Þairu jah Iakōbu jah Iōhannēn jah þana attan þizōs máujōs jah á-þein. (52) gaigrōtun þan allai jah faiflōkun þō. þaruh qap: ni grētíp, untē ni gaswalt ak slēþip. (53) jah bihlōhun ina gasalvandans þatei gaswalt. (54) þanuh is usdreibands allans út jah faigrēipands handu izōs wōpida qibands: mawi, urreis! (55) jah gawandida alman izōs, jah ustōþ suns. jah anabaud izái giban mat. (56) jah usgeisnōðēdun fadrein izōs. iþ is fáurbáud im ei mann ni qipeina þata wairþapō.

(41) bad for bap (16.3a); cf. -bad for -bap in verses 55-56.

(42) was imna] 'he had' áinahō] áinaho MS sō swalt] 'she was dying'; her death is reported below in verse 49.

(49) gaggþ] historical present þam] 'from (the household)'

(55) ustōþ for ustōþ anabaud for anabap giban] see 17.4.

(56) usgeisnōðēdun fadrein (8.5) fáurbáud for fáurbap qipeina for qepet-
na þata wairþapō] 'what had happened.'

áinaha wk. adj. only
áinshun (see 17.3)
áiþei f. mother
alja except

bihlahjan VI laugh at
draihjan trouble
fadrein n. sg. parents
faigrēipan I take hold of

fáuramaþleis m. ruler
fáurbiudan II order, charge
fáurhtjan fear
flōkan* VII bewail
fralétan VII let, allow
gadáuþnan die
gaggan 17.1 go, come, walk
galáuhjan believe
ganasjan save
gards m. household, court
gaswiltan III die, be dying
gawandjan bring back, return
grētan VII weep
læirus Jairus
lakōbu A James

inn adv. in, within
mats m. food
mawi I, G máujōs maiden
nauh-þan yet, still
Þairu A Peter
slēpan VII sleep
swiltan III be dying
swnagōgás, -cis G of the synagogue
twalibē G twelve
þreihan I crowd, press upon
urreisan I arise
usdreiban I put out, drive out
usgeisan be amazed
wintrus m. winter, year
wōþjan cry out

17.1. gaggan 'go,' originally a strong verb of Class VII, once has the weak preterit *gaggida* and otherwise *iddja*, *iddjés*, etc., but retains the strong past participle *gaggans*. *káupatjan* 'buffet' has pret. *káupasta* and pp. *káupatþs**. 17.2. In addition to *káupatjan*, six weak verbs have past forms with *t*-suffixes. Before these suffixes, a *g* or *k* occurring in the present is replaced by *h*:

	INFINITIVE	PRETERIT INDICATIVE	PAST PARTICIPLE
'bring'	briggan	bráhta	bráhts*
'use'	brúkjan	brúhta	brúhts*
'buy'	bugjan	baúhta	-baúhts
'think'	þagkjan	þáhta	-þáhts
'seem'	þugkjan	þúhta	-þúhts
'work, make'	wáurkjan	wáurhta	-wáurhts

This alternation reflects the split described in 14.8. Thus /g/ in IE *wrg-* produced /k/ in Go. *wáurkjan*, but IE *wrg-t* > *wrkt-* became PGc. *wurxt-* and Go. pret. *wairht-*.

17.3. In the indefinite negative pronoun *ni áinshun* 'no one, not any, none,' *-hun* is indeclinable. The element *áins-* is declined in part like *blinds* (11.1) but has *-ē* or *-ō* where *blinds* has final *-a*:

	MASCULINE	NEUTER	FEMININE
N	áinshun	áinshun	áinōhun
A	áinnōhun, áinōhun	áinshun	áinōhun
G	áinishun	—	—
D	áinumhēhun	—	—

Contrast also m. A *āin-(n)ǝ-hun* with *blind-ans* and m. D *āin-ummē-hun* with *blind-amma*.

17.4. The infinitive of a transitive verb may express the passive: *qēmuan mō-tarjōs dāupjan* 'publicans came to be baptized,' *anabāud tādī giban mat* 'he bade her to be given food.'

INDO-EUROPEAN RESONANTS AND VOWELS

17.5. The parent resonants were /j w l r m n/. With pauses counted as consonants, a single resonant was syllabic between consonants but was nonsyllabic between vowels or between vowel and consonant: *stīgh-/steigh-, duk-/dewk-, ghlt-/gheit-, wgt-/wert-, dekyj-/dekom-, dgt-/dgot-, tpg-/tong-*. Between consonant and vowel, a resonant was nonsyllabic after short vowel plus consonant (*sed-ǝ*) but was syllabic-nonsyllabic after long vowel plus one consonant (*sāg-ǝ*) or after short vowel plus more than one consonant (*kerdh-ǝs*).

17.6. The Indo-European short vowels (in addition to [i] and [u], above) included /e a o ə/ and probably /ɨ/. /ɨ/ ("schwa" or "schwa primum") was a weakly accented central vowel. /ɨ/ ("schwa secundum"), which may have been a parasitic vowel, was to merge in Germanic with /u/ before a liquid or nasal but with /e/ elsewhere: *ǝlonom* > Go. *pulan* 'endure,' *numonōs* > Go. *numans* 'taken' but *sodonōs* > OE p.p. *seten* 'sat.' The Indo-European long vowels were /ī ē ā ō ū/. Indo-European combinations like /aj ej oj aw ew ow/ or /ja je jo wa we wo/, though conventionally interpreted as diphthongs, can be analyzed more simply as clusters of vowels plus resonants or resonants plus vowels.

17.7. The Proto-Germanic accent was predominantly characterized by stress, with primary stress being fixed on word-initial syllables. Vowels bearing primary or secondary stress underwent little more than changes in quality; of the vowels of weakly stressed syllables, however, some were shortened and some were lost within preteritary times. Unless otherwise indicated, all following references to vowel changes apply only to Germanic syllables bearing primary or secondary stress.

INDO-EUROPEAN /i ē ā ō ū/

17.8. In pre-Germanic and Proto-Germanic times, Indo-European long vowels were shortened before liquid or nasal plus consonant: IE *pēra-*, Sk. *pāry-* but Go. *fairzna* 'heel'; IE *wēntōs* but L. *ventus*, Go. *winds*, OE OFris. OS *wind* 'wind.' The shortening occurred also before semivowel plus consonant (Sk. *nāus* 'ship' beside OI *naust* 'boat shed'), though in some instances the semivowel was lost (Gk. *kōmē* beside Go. *hāims* 'village').

Otherwise, the long vowels developed as described below.

(a) IE /ā ḡ/ merged as /ǝ/ in Germanic:

/ā/ L. <i>frāter</i>	/ǝ/ Go. <i>brōþar</i> 'brother'
/ǝ/ L. <i>fīās</i>	/ǝ/ Go. <i>blōma</i> 'flower'

Before a vowel, this /ǝ/ produced Pre-Go. [ǝ] (Go. *au*):

/ā/ IE <i>sāwel-/sāwol-</i> , L. <i>sōl</i>	[ǝ] Go. <i>sunil</i> 'sun'
/ǝ/ IE <i>d(e)lrōw-/drī-</i>	[ǝ] Go. <i>trauan</i> 'trust'

[w] was lost after /ǝ/ in Pre-Gothic: *trō(w)an* > *trōan* > Go. *trauan*. Where IE /ǝw ū/ alternated, as in *d(e)lrōw-/drī-*, some scholars would trace Go. *au* to the ablaut alternant with /ǝ/, which appears in OI *trūa*, OS *trūon*, OHG *trūen* 'trust.'

(b) IE /ē ī ū/ remained in Proto-Germanic, /i/ being represented by *ei* in Gothic spelling:

/ē/ Gk. <i>mēn</i> 'month'	Go. <i>mēna</i> 'moon'
/ī/ L. <i>sūnus</i> 'porcine'	OE <i>swīn</i> , Go. <i>swēins</i> 'pig'
/ū/ L. <i>pūs</i> 'pus,' Sk. <i>pūtis</i>	Go. <i>fūls</i> 'foul'

Before a vowel, /ē/ produced Pre-Go. [ē] (Go. *ai*):

/ē/ OCS <i>vějati</i>	[ē] Go. <i>waian</i> 'blow'
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Unlike Gothic, most Germanic dialects have separate reflexes for IE /ē/ and for a close /ēj/ of mixed and partly disputed origin, as respectively in OI *dēd* 'deed'—*hēr* 'here' = WS OE *dēd*—*hēr*, OS *dād*—*hēr* *hīr*, OHG *tāt*—*hīr* beside Go. *gudǝps*—*hēr*.

EXERCISE

Supply the missing Gothic vowels in accordance with 17.8ab: L. *f. quā*, Go. *hw()* 'who'; IE *dhōm-*, Go. *d()m-* 'discernment'; IE *stāweǝs*, Go. *st()ja* 'I judge'; IE *stāwū*, Go. *f. st()a* 'judgment'; IE *sē-* plus *-tis*, L. *sē-men*, Go. *-st* 'his seed'; IE *sējeti*, Go. *s()jip* 'sows'; Sk. *prīas* 'pleased, content'; Go. *un-fr()deins* 'neglect'; IE *bhrūg-*, L. *frūg-* 'edible,' Go. *br()jks* 'useful'; Gk. Dor. *f. hā*, Go. *s()* 'this, that, the'; Go. *G rōjis*, D. *rōja*, N-A *r()* 'deed'

UNCONDITIONED MERGER

17.9. In unconditioned merger, all allophones of separate phonemes coalesce, as in IE /ā ḡ/ > Go. /ǝ/, or an entire phoneme merges with /ǝ/, as in the Classical Latin loss of /h/.

18 COMPARISON; INDO-EUROPEAN

/a o ə/

God and Mammon; Matt. vi.24-32

(24) Ni manna mag twálm frújam skalkinön; unté jabái fijáip áinana jah anþarana frijöp, aipþáu áinamma ufháuseip íþ anþaramma frakann. ni magup guda skalkinön jah mammónin. (25) dupþé qíþa izwis: ni maurnáip stíwalái izwarái lva matjáp jah lva drigkáp nih leika izwaramma lvé wasjáp; niu sáiwala máis íst fòdeinái jah leik wastjóm? (26) insafvíp du fgljam himinis, þei ni saianð nih sneipand nih lisand in bastins, jah atta izwar sa ufar himinam fòdeip ins. niu jus máis wulprizans sijup þáim? (27) íþ lvas izwara maurnands mag anaáukan ana wahstu seinana aleina áina? (28) jah bi wastjós lva saúrjáiþ? gakunnáip biómans háipjós, lvaíwa wahjand; nih arbáidjand nih spinnand. (29) qíþoh þan izwis þatei nih Saúlaúmön in allamma wulþáu seinamma gawasida sik swé áins bízé. (30) jah þandé þata hawi háipjós himma daga wisandó jah gistradagis in súhn galagíp guþ swa wasjáp, lvaíwa máis izwis leitil galáubjandans? (31) ní maurnáip nu qíþandans: lva matjam aipþáu lva drigkam aipþáu lvé wasjáima? (32) ail áuk þata þiudós sókjand; wáituh þan atta izwar sa ufar himinam þatei þairub-þ-

(24) unté jabái . . . aipþáu] 'for either . . . or.'

(25) fòdeinái . . . wastjóm] see 18.2 and cf. þáim in verse 32.

(29) qíþoh] qíþa plus-*uh*; cf. wáituh in verse 32.

(30) izwis < wasjáp >] *zeugma*; the verb serves for both clauses.

aleina f. ell. cubit
anaáukan VII add, add to
arbáidjan toil, work
súhns ?m. oven
bansts m. barn

blöma m. flower
drigkan III drink
dupé, dupþé therefore, because
fòdeins f. food
fòdjan feed

frakunnan (+D) 16.2 despise
gakunnan consider, recognize,
read
gawasjan sik clothe oneself
gistradagis ?tomorrow (for afar-
daga?)
hawi n. grass
lvaíwa how
insafvan V look, regard
leitil galáubjandans of little faith
lisan V gather
magan* 16.2 be able
máis more, rather
mammónin D mammon, wealth
maurnan be anxious
nih and not, nor, not even
nih . . . nih neither, . . . nor

Saúlaúmön Solomon
saúrjan be concerned
sneipjan I reap, cut
sókjan seek, argue
spinnan III spin
twáim D two
þandé if, since (also: as long as,
when, until)
þairban* 16.2 need
þei which
ufar (+ D/A) over, beyond
ufháusan (+D) obey
wahstus m. growth, size
wasjan clothe, dress
witan 16.2 know
wulþrs 18.1 of worth
wulþus m. splendor, glory

18.1. Adjectives are compared by suffixing *-iz-* (or *-öz-*) in the comparative and *-or-* (or *-ör-*) in the superlative:

	POSITIVE	COMPARATIVE	SUPERLATIVE
'many, much'	manags	managiza	managists
'wise'	fröps	frödöza	—
'poor'	arms	—	armösts

On the declension of adjectives in the comparative degree see 10.4. Superlative forms are declined strong or weak. When strong, they follow *blinds* (11.1) but do not have the pronominal ending *-ate* in the neuter singular nominative-accusative.

Adjective forms in *-uma* are inflected like comparatives but are intensives that do not imply an actual comparison. These adjectives form the superlative with *-umist-*: *aftuma* 'latter, following', *aftumists* 'last'; *aíhuma* 'high', *aíh(w)umists* 'highest'; *fruma* 'former, prior', *frumists* 'first'; *hleisuma* 'the left'; *iftuma* 'next, following'; *innuma* 'inner'; *hindumists* 'hindmost, uttermost'; *spédumists* 'last, latest.'

In each of the following adjectives the positive has one root or stem, and the comparative and superlative have another:

'good'	göps	batiza	batists
'little'	leitils	minniza	minnists
'great'	mikils	máiza	máists
'old'	sineigs	—	sinista
'evil'	uþils	wáirsiza	—

Comparatives of adverbs end in *-ts*, *-r*, or *-ōs*, superlatives in *-ist*: *diris* 'earlier', *minz* 'less', *sinumundōs* 'with greater haste', *mūst* 'at most', *framist* 'first.'

18.2. After a comparative, the dative occurs in ablative function and implies 'than': *swinþō mis* 'mightier than I.'

INDO-EUROPEAN /a o a/

18.3 IE /a o a/ merged as PGc. /a/:

/a/ L <i>ager</i> , Gk. <i>agrós</i>	/a/ Go. <i>akrs</i> 'field'
/o/ L <i>octō</i> , Gk. <i>oktō</i>	/a/ Go. <i>ahtāu</i> 'eight'
/a/ IE <i>patēr</i> , Sk. <i>pitṛ</i>	/a/ Go. <i>faðar</i> 'father'

IE /a/ appears as *a* in most Indo-European language groups but as *i* in Indo-Iranian and as *o* (< *a*) in Slavic.

The same merger occurred before or after resonants; for example:

/aj/ IE <i>kajkos</i> , L <i>caecus</i> 'blind'	/aj/ Go. <i>hāihs</i> 'one-eyed'
/oj/ Gk. Dor. m. pl. <i>toi</i>	/aj/ Go. <i>þái</i> 'these, those'
/aw/ L <i>auris</i>	/aw/ Go. <i>āusō</i> 'ear'
/ow/ IE <i>rowdh-</i>	/aw/ Go. f. D <i>rāuddi</i> 'red'
/wa/ L <i>vas</i> 'bail, surety'	/wa/ Go. <i>wadi</i> 'pledge'
/wo/ IE <i>dhwolos</i>	/wa/ Go. <i>dwals</i> 'foolish'

In Gothic stem syllables, PGc. /aj aw/ appear respectively as *aj aw* before vowels but as *ái úu* before consonants or finally.

IE [aŋk] and [oŋk], when not affected by Verner's law, merged as PGc. [aŋx]. In this combination, however, [ŋ] was subsequently lost, and the preceding [a] underwent compensatory lengthening and nasalization to [ã] > Pre-Go. *ā*:

INDO-EUROPEAN	GERMANIC	GOTHIC
wāŋk-	waŋx- > wā'x-	un-wāhs 'blameless'
tōŋk-	þaŋk- > þā'x-	þāihō 'clay'

Native Pre-Go. [ãx] (never [ã] alone) had only this source.

EXERCISE

Supply the missing sounds in accordance with 18.3:

L *alius*, Go. ()/is 'other'; L *hostis*, Go. g ()sts 'stranger'; IE *lod-*, L *lassus* 'tired,' Go. i ()ts 'lazy'; Lith. Let. *zai*, Go. w () 'woe,' w ()a- 'evil'; Gk.

oída, Go. w ()r 'I know'; Gk. *ai ge* 'another time, again,' Go. ()k 'for because'; Osc. *loufir* 'wishes,' Go. us-i ()beþ 'allows'; OL *tongeō* 'I know,' Go. þ ()gka 'I think'; IE *tonǵ-* plus *-r* > *tonkt-* (14.8), Go. þ ()hta 'I thought'; L *ad* 'to,' Go. ()r 'at, by, from'; OL m. A'oinom (CL *áionom*), Go. ()mana 'one'; IE *paŋk-*, Go. f ()han 'seize'; L *augere*, Go. ()kan 'add, increase'; IE *stat-*, L *status* 'position,' Go. st ()þs 'place'

EMERGENCE OF PRE-GOTHIC /ē/ AND /ō/

18.4. It has been observed above that PGc. /aj/ and /aw/ appear respectively in Gothic stem syllables as *aj aw* before vowels but as *ái úu* (here marked *ái úu*) when final or before consonants: *waiþa* 'evil' but *wai* 'woe,' *tawida* 'he did, made' but infin. *táujan*. These alternations reflect two parallel developments in Pre-Gothic.

(a) When not followed by a vowel in Pre-Gothic, [j] became syllabic, producing [i]: IE *sgj-* > PGc. *kunjan* > Pre-Go. and Go. *kunwi* 'race, brood.' Finally after a consonant, as in *kun-*, the [i] merged with Go. /i/.

But if Pre-Go. /aj/ preceded, the [i] contracted with it to form an originally long low-mid front vowel, viz., /ē/: IE *toj* > PGc. *þaj* > Pre-Go. *þa-i* > þē im. 'these, those.'

As already noted in 17.8b, [ē] also developed in Pre-Gothic as an allophone of /ē/ occurring before a vowel: IE *sējonom*, with loss of [j], > Pre-Go. *sēan* 'sow.' This [ē] merged with the /ē/ that had arisen through contraction, so that both are represented by *ai* in Gothic spelling. In comparative grammar, however, they must be sharply distinguished: *þái* (= Gk. Dor. *toi*) 'these, those' beside *saijan* 'sow' (cf. *-sēþs* 'seed'). This merger appears to have played an important role in the development of Pre-Go. /i/ (Chapter 19).

(b) When not followed by a vowel in Pre-Gothic, /aw/ underwent a parallel vocalization and contraction, producing an originally long low-mid back vowel, viz., /ō/: IE *awgonom* > PGc. *awkanan* > Pre-Go. *a-ukan* > ūkan 'increase.' As observed in 17.8a, another [ō] developed in Pre-Gothic as an allophone of /ō/ before a vowel, as in IE *stāwā* > Pre-Go. *stō(w)a* > *stōa* f. 'judgment.' Pre-Go. /ō/ and [ō] merged and are spelled alike with *au* in Gothic, though in comparative grammar they must be carefully distinguished: *dukan* (L *augere*) 'increase' beside *stawa* 'judgment' (cf. *stōjan* 'judge'). In turn, this merger appears to have had an important effect on the development of Pre-Go. /u/ (Chapter 20).

19

'WILL'; INDEFINITE *missō*, *hvas*,
sums, *mannahun*, *salvazuh*;
INDO-EUROPEAN /e/ AND [i]

On Humility: Mark ix.33-41

(33) Jah qam in Kafarnaum, jah in garda qumans frah ins: hva in wiga miþ izwis missō mitōdēdup? (34) iþ eis slawūidēdun; du sis missō and-runnun hvarjis máists wēsi. (35) jah sitands atwōpida þans twalif jah qap du im: jabái hvas wili frumists wisan, sijái alláizē aftumists jah alláim and-behts. (36) jah nimands barn gasatida ita im midjáim im, jah ana armins nimands ita qap du im: (37) saei áin þizē swaleikáizē barnē andnimib ana namin meinamma, mik andnimib; jah salvazuh saei mik andnimib, ni mik andnimib, ak þana sandjandan mik. (38) andhōf þan imma lōhan-nēs qipands: láisari, sēþrum sumana in þeinamma namin usdreibandun un-hulþōns, saei ni láisteip uns, jah waridēdum imma untē ni láisteip unsis. (39) iþ is qap: ni warjip imma; ni mannahun áuk ist saei táujip maht in namin meinamma jah magi sprūtō ubilwaurdjan mis; (40) untē saei nist wipra izwis, faþr izwis ist. (41) saei áuk allis gadragkjái izwis stikla wat-ins in namin meinamma untē Xristaus sijup, amēn qipa izwis ei ni frajsteip mizdōn seinái.

(33) *qumans*] see 19.3 *miþ izwis missō*] see 19.2a.

(35) *hvas*] see 19.2b.

(38) *sumans*] see 19.2c.

(41) *stikla*] instrumental dative *mizdōn seinái*] see 19.4.

aftumists last, aftermost
allis in general, at all, wholly,
indeed
andrinnan III dispute, race
arms m. arm
atwōpjan call

fracstjan spoil, destroy
gadrakjan give to drink
gasatjan set, lay, place, establish
hvarjis who, which (of more than
two)
láistjan follow

mahts f. might, virtue, miracle
máists greatest, chief
midjis adj. middle, midst
missō 19.2a each other, recipro-
cally
mitōn consider, think
ni mannahun 19.2c no one
salvazuh saei 19.2d whosoever
sandjan send

sitan V sit
slawan be silent
stikls m. cup
swaleiks such
twalif twelve
ubilwaurdjan (+D) speak evil of
warjan (+D/A) forbid
watō n. water
wiljan 19.1 will, wish, desire

19.1. The present of the verb 'will' was originally optative ('would'); it re-tains preterit-stem optative endings:

sg. 1	wiljáu	du. 1	—	pl. 1	wileima
2	wileis	2	wileits	2	wileip
3	wili			3	wileina

Modeled after these forms are the new infinitive *wiljan*, the new present participle *wiljands*, and a new weak preterit: sg. 1 indicative *wilda*, optative *wildēdju*, etc.

19.2. In the foregoing reading, indefinite pronouns are expressed as follows:

- (a) 'each other, one another' by the reciprocal adverb *missō*, which may occur with or without a reflexive
(b) 'anyone' by the masculine interrogative pronoun *hvas*, to which corresponds the neuter *hva* 'anything'
(c) 'a certain one, someone' by the adjective *sums* (11.1), which occurs also in the phrases *sums . . . sumis* 'the one . . . the other' and *sumái* (or *sumáih*) . . . *sumáih* 'some . . . others'
(d) 'whosoever' by m. *salvazuh saei*, which with the alternants *hvarjuh saei* and *salvazuh izel* appears only in the singular nominative (other alternants will be noted in the following chapter)
(e) 'no one' by *ni mannahun*, in which *manna* is declined as in 8.3; *-han* is indeclinable. Cf. *ni áinshun* 'no one,' 17.3. *ni hvarshun* m. 'no one' and *nist saei* 'there is no one who' appear only in the nominative singular.

19.3. The past participle of an intransitive verb expresses a state resulting from a previous occurrence or action, e.g., *hva wēst þata warþanō* 'what it might be that had come to pass,' in *garda qumans* 'when he had come into the household.'

19.4. The dative in ablative function, expressing leaving, loss, and the like, often occurs with verbs having the preverb *af-* or *fra-*: *afstandand sumit gólubeinái* 'some will leave the faith,' *frallusands áinamma þizē* 'losing one of them.'

INDO-EUROPEAN /e/ AND [i]

19.5. IE /e/ was subject to two Proto-Germanic changes.

(a) Before a consonant or finally, IE /e/ produced [ij] > [i], which merged with IE = PGc. /i/ (17.8b):

/e/ Gk. *steikhōō* 'I go, walk' /i/ Go. *steigs* 'I ascend'

The Gothic spelling *ei* was taken from Greek; by the time of Wulfila, Gk. *ei* had come to represent a high front vowel.

(b) /e/ was raised before nasal plus consonant: IE *wēntós* > pre-Gc. *wēntós* (17.8) > Go. *winds*, OE OFris. OS *wind* 'wind.'

IE [eŋk], when not affected by Verner's law, thus produced [iŋx] but later lost [ŋ] with compensatory lengthening of [i] to [iː], which subsequently merged with IE = PGc. /i/, as above:

INDO-EUROPEAN	GERMANIC	GOTHIC
téŋk-	þiŋx- > þiːx-	þeiha 'thrive'

Germanic umlauts of IE /e/ and [i] are not attested in Gothic.

19.6. In Gothic words that were unaffected by the foregoing changes, IE /e/ and [i] appear partly as *i* and partly as *ai*.

(a) The unconditioned Gothic reflex of IE /e/ and [i] is *i*:

/e/ L *edere* /i/ itan 'eat'
 [i] L *vidua* 'alone, widowed' /i/ *widuwō* 'widow'

(b) Before *h* *iv* *r*, the Gothic reflex of IE /e/ and [i] is *ai* (though only in syllables bearing primary or secondary stress):

/e/ L *pecu* /e/ *faihu* 'cattle, wealth'
 /e/ L *sequi-ur* 'follows' /e/ *saivivþ* 'sees'
 /e/ L *ferō*, Gk. *phérō* /e/ *baira* 'I bear'
 [i] IE *migh-st-* > *mikt-* (14.8) /e/ *maihstus* 'dung'
 [i] L *re-lictus* 'left behind' /e/ *laihvans* 'kent' (p.p.)
 [i] L *vir* /e/ *wair* 'man'

(c) IE /e/ also appears as Go. *ai* in a syllable occurring in internal open juncture (11.8) with a following syllable that invariably contains a low or mid vowel:

/e/ IE *e-awge* /e/ *ai-aiuk* 'he added'

EXERCISE

Supply the missing Gothic vowels in accordance with 19.5-6:

IE *sentī*, Osc. Umbr. *sent*, Go. *s* (*)nd* 'they are'; IE *legg^h-t-* > *leŋk^h-t-* (14.8), Go. *l* (*)hts* (15.7) 'light'; Gk. *deiknāmi* 'I show'; Go. *ga-t* (*)han* 'tell'; L *clepō*, Go. *h*l (*)fa* 'I steal'; L *precor* 'I pray'; Go. *fr* (*)hna* 'I ask, inquire'; L *vertō* 'I turn'; Go. *w* (*)rpa* 'I become'; L *is*, Go. ()s 'he'; L *dic-tus* 'said' (p.p.), Go. *ga-t* (*)hans* 'told'; IE *dhewd^h-*, Go. *anab* (*)dan* 'command'; IE *wēgkō*, L *vincō* 'I conquer'; Go. *w* (*)ha* 'I fight'; Gk. *ei* 'if'; Go. () 'that'; L *et* 'and, but'; Go. ()þ 'but'; Gc. *ep* 'but' plus *þaw* 'else, otherwise' > Go. ()þþāu 'or'; L *pellis*, Go. -f (*)lis* 'skin'

HISTORIC GOTHIC /e/ AND [i]

19.7. As noted in 18.4a, Pre-Go. /ē/ arose from contraction of /aj/ before a consonant or word-end pause (as in *wē* 'woe' beside *wajā* 'evil') and from the allophone of /ē/ that occurred before a vowel (as in *sēan* 'sow' beside *sēō* 'seed'). In turn, /ē/ probably merged with an allophone of Pre-Go. /i/.

(a) Except in weakly stressed syllables, Pre-Go. /i/ had the allophone [e] before /x x^w z/ (Go. *h* *iv* *r*) e.g., *fexu* 'cattle, wealth,' *sex^wiō* 'sees,' *wer* 'man,' also in reduplicating syllables, e.g., *le-ōt* 'permitted,' and in the word for 'or,' viz., *epþō*. In other positions the allophone was [i], as in *nimio* 'takes' < IE *nēmēti*, *ita* 'eat' < IE *edō*.

In *parhis* 'new' (Matt. ix.16), the first *i*, a scribal addition, bore weak stress. Stressed *i* in sg. *hiri*, du. *hīrjats*, pl. *hīrjib* 'come here!' is probably due to analogy with related forms like *hidrē* 'hither.' *ai* (= *ai* or *ai*?) in *bairts* 'bitter,' *halþn-* 'heathen,' *faht-* 'that,' *sai* 'lo!' and *waila* 'well' is phonologically regular if it represents *ai*.

(b) It appears likely that by the time of Wulfila Gothic vowels were distinguished solely by quality, not by length. If so, Pre-Go. /ē/ and [e] had merged as /e/, spelled *ai*, as in fourth-century Greek: *wai* 'woe,' *saian* 'sow,' *wair* 'man,' *latlalk* 'leaped' (in comparative grammar man distinguished respectively as *wāi*, *saian*, *wair*, *latlalk*).

20
 'ONE,' 'TWO,' 'THREE'; 'EACH';
 INDO-EUROPEAN
 [u ŋ r m ŋ ŋ]

Jesus Feeds a Multitude: John vi. 5-13, 15

(5) Þaruh ushöf áugöna Iésus jah gáumida þammei manageins filu. Id-
 dja du imma. qabuh du Filippá: Ivaþrö bugjam hláibans, ei matjáms
 þái? (6) Þatuh þan qap fráisands ina: íþ silba wissa þatei habáida tsú-
 jan. (7) andhöf imma Filippus: twáim hundam skatté hláibös ni ganöháí
 sind þáim, þei nimái Ivarjizuh leitli. (8) qap áms þizé sipönjé is, Andra-
 ías, bröþar Þatráus Seimónáus: (9) ist magula áins hér saei habáip 'e'
 hláibans barizeinans jah 'b' fiskans; akei þata Iva ist du swa managáim?
 (10) íþ Iésus qap: waúrkeip þans mans anakumbjan. wasuh þan hawi
 manag ana þamma stada. þaruh anakumbidédun waírös rapjón swaswé
 fimf þúsundjös. (11) namuh þan þans hláibans Iésus jah awiliudöndé
 gá-dáilida þáim anakumbjandam, samaleikö jah þizé fiské, swa filu swé wil-
 dédun. (12) þanuh, bíþé sadái waúrþun, qap du sipönjam seinám: gal-
 lisip þös aflifnandeins óráushnös, þei wahtái ni fraqistnái. (13) þanuh
 galésun jah gafullidédun 'ib' táinjóns gabrukö us fimf hláibam þáim bar-
 zeinam þatei aflifnöda þáim matjandam. . . . (15) íþ Iésus . . . afidjja
 aftra in fairguni, is áins.

- (6) þatei habáida táujan] 'what he was to do.'
 (7) twáim hundam skatté] 'for (= costing) two hundred denarii.'
 (9) 'e'] *fimf* 'þ'] *twos* (20.1) occurs in *Skeireins* VIIa 12.
 (12) *dráuhknös*] the *h* is probably scribal. *Skeireins* VIII 15 has *dráuhnös* 'pieces'; cf.
dráuhn II 'fall, drop.'
 (13) 'ib'] *twalf* þatei aflifnöda] collective singular.

afgagan 17.1 depart
 aflifnan remain, be left
 aftra again, back

akei but, however
 anakumbjan recline
 Andraias Andrew

awiliudön give thanks
 barizeins (made of) barley
 bugjan buy
 dráu(h)snös f. pieces
 fairguni n. mountain
 Filippus, D -ðu Philip
 fimf five
 fiskis m. fish
 fraqistnan be lost, perish
 gabruka f. (broken) bit
 gadáiljan divide
 gafulljan fill
 galisan V gather
 ganöhs enough
 gasitan V sit, sit down
 gáumjan (+D/A) observe
 hund n. hundred
 Ivarjizuh m. each, every, every one

Ivaþrö whence
 leitlis little
 magula m. little boy
 Þatráus G Peter
 rapjöf f. number, account
 saþs satisfied
 Seimónáus G Simon
 silba self
 skatts m. coin, denarius
 staþs m. place
 swa filu swé as much as
 swaswé about, just as
 táinjö f. basket
 twái 20.1 two
 þúsundi f. thousand
 ushafjan VI lift up
 wahtis f. thing
 wahtái ni nothing, lit. 'in nothing'

20.1. The numeral *áins* 'one,' declined like *þiéndr* (11.1), also expresses 'a certain one, a certain' (verses 8-9, above), 'alone, only' (verse 15, above; cf. the plural form in Matt. v.46, p. 68), and 'one . . . another' (Mark iv.8, p. 38). *twái* 'two' and *þreis* 'three' are thus declined:

	MASCULINE	NEUTER	FEMININE	MASCULINE	NEUTER	FEMININE
N	twái	twa	twös	—	—	—
A	twans	twa	twös	þrins	þrija	þrins
G	twadjö	twadjö	—	þriþé	—	—
D	twáim	twáim	twáim	þrim	þrim	—

The extant forms of *þái* 'both' are declined like *twái*.
 20.2. Indefinite pronouns for 'each' are formed from *hwis* 'who, anyone' and from *hwris* 'who, which (of more than two)' by adding *-(u)h*, before which *s* occurs in place of *s* (16.3b). *-(u)h* has no *u* after a long vowel or after stressed *a*:

	MASCULINE	NEUTER	FEMININE
sg. N	Ivazuh, Ivarjizuh	-Ivah, Ivarjatöh	Ivöþ, —
A	Ivanöh, Ivarjanöh	-Iva, —	Ivöþ, Ivarjü<h>
G	Ivizuh, -Ivarjizuh	—, —	—, —
D	Ivammöh, Ivarjammöh	Ivammöh, Ivarjammöh	—, —

The only recorded plural form is *m. A hvarzuzh*.

hvarzuzh and *hvarfuzuh* occur also as the inflected elements of several compounds with uninflected initial *þis-, sa-, ðin-*:

- (a) 'whosoever'—*m. N þishvarzuzh saei, A þishvandh saei, D þishammēh saei*, also *N (sa)hvarzuzh saei (or saei)*
 (b) 'whatsoever'—*n. N-A þishvah þei (or þatei), G þishvuzh þei, D þishvamēh þei*, also *A sg. hatahvah þei*
 (c) 'each one'—*m. N ðinhvarfuzuh* (all masculine singular forms occur), *n. N ðinhvarjatōh, f. A ðinhvarþōh*

INDO-EUROPEAN [u | ū ʀ ʁ ʁ ʁ]

20.3. Gc. /u/ arose through a merger of vowels that came from the syllabic allophones of IE /w l r m n/ (17.5):

[u] IE <i>jugom</i> , L <i>jugum</i>	/u/ Go. <i>juk</i> 'yoke'
[l] IE <i>p/nós</i> , Lith. <i>pilnas</i>	/u/ Go. <i>fuls</i> 'full'
[r] IE <i>(we)wǝrtamē</i>	/ur/ OHG <i>wurtum</i> 'we became'
[ʀ] IE <i>gʷh̥tis</i> , L <i>con-ventio</i>	/um/ Go. <i>ga-quumps</i> 'assembly'
[ʁ] IE <i>mentis</i> , OL <i>mentis</i> 'mind'	/um/ Go. <i>ga-munda</i> 'remembrance'
[ʁ] IE <i>kǝk-</i>	/ug/ Go. <i>huggrijan</i> 'be hungry'

Gothic shows no clear instances of IE [| ū ʀ ʁ ʁ ʁ] producing /u ru mu nu/ rather than /ul ur um un/, nor does the language reflect a Germanic umlaut of /u/.

20.4. IE [ɲk], when not affected by Verner's law, produced Gc. [uɲk], then lost [ŋ] with compensatory lengthening of [u] to [u̯], which later merged with IE=PGc. /ū/ (17.8b):

INDO-EUROPEAN	GERMANIC	GOTHIC
ɲkt-	uɲkt- > ū ^h kt-	ūhtwō 'dawn'

20.5. When not lengthened, /u/ produced Go. *au* or *u*.

- (a) Unless weakly stressed, /u/ became *au* before *h* or *r*:

[u] pre-Gc. <i>dhuktēr</i> , Lith. <i>duktis</i>	/o/ <i>ðaihtar</i> 'daughter'
[u] Gk. <i>thúra</i>	/o/ <i>ðair</i> 'door'
[r] IE <i>(we)wǝrtamē</i> , OHG <i>wurtum</i>	/o/ <i>wairþum</i> 'we became'

aihtō 'perhaps' may have *au* (once spelled *u*) through internal open juncture between *uf-* 'if' (OS *af*) and *-tō*; cf. 19.6c.

- (b) In other positions /u/ remained as Go. *u*:

[u] IE <i>sunus</i> , OE <i>sunu</i>	/u/ <i>sunus</i> 'son'
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EXERCISE

Supply the missing Gothic vowels in accordance with 20.3-5:

Gk. *hupér*, Go. () *far* 'over'; Cz. *vlk*, Go. *w* () *fs* 'wolf'; IE *kr̥tóm*, L *centum*, Go. *h* () *nd* 'hundred'; IE *tp̥g̥nom̥*, Go. *þ* () *gkjan* 'seem'; IE *tp̥s-* > *tp̥kt-* (14.8), Go. *þ* () *hta* 'it seemed'; IE *dyt-*, Go. *t* () *nhuis* 'tooth'; IE *wǝd-*, Go. *w* () *rka* 'I work, make'; Gk. *hupō*, Go. () *ʃ* 'under, beneath'; IE *duk-* (cf. L p.p. *ductus*), Go. *t* () *hans* 'led'; IE *kǝk-*, Lith. *kankà* 'suffering', Go. *h* () *hirus* 'famine'; Sk. *mṛt-* 'death', Go. *m* () *ʃpr* 'murder'; IE *g-*, Go. () *n-* 'not'

HISTORIC GOTHIC /o/ AND /u/

20.6. It has been observed (18.4b) that /ō/ arose in Pre-Gothic stem syllables through contraction of /aw/ before a consonant or pause, as in Pre-Go. *ōþjan* 'do, make' beside pret. *tawida*, and from the allophone of /ō/ that occurred before vowels, as in *stōða* f. 'judgment' beside *stōþjan* 'judge.' In turn, this /ō/ probably merged with an allophone of Pre-Gothic /u/.

Pre-Go. /u/ possessed the allophones [o] and [u]. [o] occurred (except in weakly stressed syllables) before /x/ (Go. *h*) or /r/, as in *dohtar* 'daughter,' *moþr* 'murder,' and also in the word *oftō* 'perhaps.' In other positions, the allophone was [u]: *ufar* 'over,' *fexu* 'cattle, wealth,' *widrawō* 'widow,' weakly stressed *-ux* 'and,' weakly stressed [u] in *fidur-* 'four' (a combining form). Pre-Go. long /ū/, on the other hand, was not lowered before /x/ or /r/: *ūhtwō* > Go. *ūhtwō* 'dawn,' *skūra* > Go. *skūra* 'shower.'

It appears likely that by the time of Wulfila Gothic vowels had come to contrast in quality alone. If so, long /ō/ and short [o] merged as /o/, spelled *au*: *tawjan* 'do, make,' *stawa* f. 'judgment,' *ðaihtar* 'daughter,' *moþr* 'murder,' *auftō* 'perhaps' (in comparative grammar distinguished respectively as *taujan*, *stawa*, *ðaihtar*, *moþr*, *auftō*). At the same time, *ū u* appear to have merged as /u/, spelled *u*, and *ā a* as /a/, spelled *a*.

For the purposes of comparative grammar, however, etymological distinctions are of prime importance. Thus Go. *ai* *du* must be uniformly interpreted as diphthongs, *ai* *ai* *a* as short vowels, and *ai* *au* *ā* as long vowels, regardless of how these sounds may have been pronounced in the time of Wulfila.

20.7. Historic Go. *iu* may possibly represent /iw/, a vowel, or two successive vowels, as in *ni-u* 'not'? If *iu* represents these vowels, they explain why the masculine *o*-stem noun *stiar* /st-ur/ 'calf, steer' lacks the nominative singular ending *-s* (2.3). In Gothic, final *-s* was lost after a short vowel plus *r*, and weakly stressed *ur* remained *ur*, as in *fidur-falþs* 'fourfold.'

21
**PASSIVE OPTATIVE;
 LONG AND OVERLONG VOWELS
 IN WEAKLY STRESSED
 FINAL SYLLABLES**

On Almsgiving and Prayer: Matt. vi.1-8

(1) *Atsaifvþ* armaiön izwara ni tåujan in andwairþja manné du salvan im, aþþáú láun ni habáþ fram attin izwaramma þamma in himinam.
 (2) þan nu tåujás armaiön, ni haürnjás faura þus, swaswé þái lutans tåujand in gaqumþim jah in garunsim ei háuhjándáú fram mannam; amén qþa izwis, andnémun mizdön seina. (3) iþ þuk tåujandan armaiön, ni witi hleidumei þeina þva tåujþ talhswö þeina, (4) ei sþái sö armahairþa þeina in fulhsnja, jah atta þeins, saei salvþ in fulhs<n>-ja, usgþiþ þus in bairhtein. (5) jah þan biðjáiþ, ni sþáiþ swaswé þái lutans, unté friþönd in gaqumþim jah walhstam þlapjö standandans biðjan ei gáumjándáú mannam. amén qþa izwis þatei haband mizdön seina. (6) iþ þu, þan biðjás, gagg in hëþjön þeina, jah galükands haürdáí þeindái biðei du attin þeinamma þamma in fullhanja, jah atta þeins, saei salvþ in fulh[|]s-nja, usgþiþ þus in bairhtein. (7) biðjandansuþ-þan ni filuwaürdjáiþ swaswé þái þiudö; þugkeiþ im áuk ei in filuwaürdein seinái andháusjándáú. (8) ni galeiköþ nu þáim; wáit áuk atta izwar þizei jus þaurþuþ faurþizei jus biðjáiþ ina.

(1) *in andwairþja manne* 'before men' *du salvan* see 17.4.

(2) *ei háuhjándáú* 'that they may be glorified'; see 21.1.

(3) *þuk tåujandan* may be governed by *witi* (the Latin versions of MSS Vercellensis and Veronensis have *te facientem*), but it is also possible that this construction may be an accusative absolute. *hleidumei* is the subject of *witi*.

(6) *haürdáí þeindái* instrumental dative: '(with) thy door.'

(7) *biðjandansuþ-þan* for *uþ-þan* *þiudö* see 3.4.

andháusjan hear, listen to
 armahairþa f. charity, almsgiving,
 mercy
 armaiö f. alms, pity
 atsaifvan V take heed
 bairtitei f. brightness

in bairhtein openly
 faurþizei (+ opt.) before
 filuwaürdein f. wordiness
 filuwaürdjan use many words
 fulhsni n. secret
 galeikön be like
 galukan II shut
 gáumjan observe
 háuhjan glorify, exalt
 haürds f. door

háurnjan blow a horn
 hëþjö f. room, chamber
 hleidumei left (hand)
 láun n. reward, wage
 liuta m. hypocrite
 þlapja* f. street, square
 talhswö f. right (hand)
 þugkjan scem
 usgþan V reward, give out, restore
 waltha m. corner

21.1. The present-stem passive optatives of *bairan* 'bear,' *sökjan* 'seek,' *salbön* 'anoint,' and *haban* 'have' are:

sg. 1	bairáidáú	sökjáidáú	salbödáú	habáidáú
2	bairáizáú	[sökjáizáú]	[salbözáú]	habáizáú
3	bairáidáú	sökjáidáú	salbödáú	habáidáú
pl. 1-3	bairáindáú	sökjáindáú	salbödáú	habáindáú

21.2. Conjugate in the present-stem passive optative like:

(a) *bairan*: *niman* 'take,' *qþan* 'say,' *halðan* 'hold, tend'

(b) *sökjan*: *dómjan* 'judge, discern,' *wénjan* 'hope, tend'

(c) *salbön*: *frjóñ* 'love,' *labðn* 'invite'

(d) *haban*: *ástan* 'revere, regard,' *arman* 'pity'

**LONG AND OVERLONG VOWELS
 IN WEAKLY STRESSED FINAL SYLLABLES**

21.3. At an early period, an Indo-European stem vowel contracted with an immediately following vowel. When both vowels were short, their contraction produced a new long (bimoric) vowel, which subsequently developed as if it had always been long: *wiro-es* > *wir-ös*. But if one vowel was long, or if both were, their contraction produced an overlong (trimoric) vowel, which is distinguished here by the diacritic ¨: *bhäg-es* > *bhäg-ä¨*, *bhäg-öm* > *bhäg-ö¨m* (or *-öm*?; the descendant languages that retain this ending do not distinguish the reflexes of *ä* and *ö*).

An older opinion assumes that all the contracted vowels, together with others supposed to have undergone compensatory lengthening, were circumflex: *-o-es* > *-ös*, *-äso* > *-äs*, *-öm* > *-ö*, etc.

21.4. In the weakly stressed final syllables of Germanic, long vowels remained long only when originally in the following positions:

	PARENT FORM	GOTHIC
(a) In monosyllables	f. A <i>tām</i>	<i>þō</i> 'this, that'
(b) In medial syllables before consonants	m. A <i>k^oomō-k^oe</i>	<i>hwan-ōh</i> 'each'
(c) Before final /s/	N pl. <i>wir-ōs</i>	<i>wair-ōs</i> 'men'
(d) Before final /d/	<i>k^ootr-ēd</i>	<i>hadr-ē</i> 'whither'

Under otherwise identical conditions, the length of a vowel is greater before voiced obstruents like /z d/ than before voiceless obstruents like /s t/ because the vocal lips continue to vibrate longer; contrast NE *lose* : *loose*, *feed* : *feet*. IE final /s/ became /z/ by Verner's law. IE final /d/ probably survived until late in the Germanic period; its reflex still survives after short vowels in monosyllables.

21.5. With the exceptions above, parent long vowels became short in the weakly stressed final syllables of Germanic, /ā ē ō/ merging with Pre-Go. /a/ and /i/ with Pre-Go. /i/:

/ā/	Ved. <i>yugā</i> , OL <i>iugā</i>	/a/	<i>juka</i> 'yokes'
/ē/	IE <i>tosmē</i>	/z/	D <i>þamma</i> 'this, that'
/ō/	L <i>ferō</i> , Gk. <i>phērō</i>	/a/	<i>baira</i> 'I bear, carry'
/i/	IE <i>tekwi</i>	/i/	<i>þiwi</i> 'handmaid'

This shortening likewise occurred before resonants; for example:

/āi/	IE loc. <i>sāw-āi</i>	/ai/	D <i>stau-ai</i> 'judgment'
/ēw/	IE loc. <i>sān-ēw</i> , Sk. <i>sān-đu</i>	/aw/	D <i>sun-đu</i> 'son'

By Pre-Gothic times, the **overlong** vowels had become merely long, long /ē/ merging with Germanic and Pre-Gothic /ē/:

	PARENT FORM	GOTHIC
N	<i>þhāg-ās</i>	<i>þōk-ōs</i> 'letters, writing'
G	<i>þhāg-ām</i> (or <i>-ōm</i>)	<i>þōk-ō</i> 'of scriptures'

EXERCISE

Supply the missing Gothic sounds:

Sk. *ādhar-āt* (< -ād) 'from below,' Go. *undar* () 'under'; pre-Gc. *welās*, Go. *wil* ()s 'thou wilt,' pre-Gc. sg. 3 *welit*, Go. *wil* (); Sk. *ṛṣk-ās* (< -ās < -o-as), Go. *wulf* ()s 'wolves'; L *edō*, Go. *it* () 'I eat'; IE f. *āz*, Sk. *sā*, Go. *s* () 'this, that'; IE I *k^osmē*, Go. D *hwamm* () 'whom, what,' *k^osmō-k^oe* > Gc.

D *hwamm* ()h 'each'; Gk. *nēmō* 'I assign,' Go. *nim* () 'I take'; IE n. *ejā*, L *ea*, Go. *ij* () 'they'; IE f. *ejās*, Go. *ij* () 'they'; IE loc. g^o*žnāj*, Go. D *qén* () 'wife, woman'; IE *k^oejū-ōm* > *-ām* or *-ōm*, Go. G *hwēl* () 'of hours'; pre-Gc. pl. I *k^oejūmā*, Go. D *hwēl* ()m 'hours'; IE *stāw-ēs* > *-ās*, Go. f. *stau* ()s 'judgments'

22
**SHORT VOWELS
 OF ORIGINALLY MEDIAL
 AND FINAL SYLLABLES**

Christ before Pilate: John xviii.33-40

(33) Galáip in praitáuria aftra Peilátus jah wōpida Iēsu qaþbu imma: þu is þiudans Iudaiē? (34) andhōf Iēsus: abu þus silbin þu þata qipis, þau anþarai þus qēþun bi mik? (35) andhōf Peilátus: wáitei ik Iudaius im? sō þiuda þeina jah gudjans anafulhun þuk mis. Iva gatawidēs? (36) andhōf Iēsus: þiudangardi meina nist us þamma fairvau; ip us þamma fairvau wēsi meina þiudangardi, aþþáu andbahtōs meinai usdādēdeina ei ni galēwips wēsjáu Iudaium. ip nu þiudangardi meina nist þaprō. (37) þaruh qaþ imma Peilátus: an nuh þiudans is þu? andhafjands Iēsus: þu qipis ei þiudans im ik. ik du þamma gabaurans im, jah du þamma qam in þamma fairvau ei weitwōdjáu sunjai. Iwazuh saei ist sunjōs háuseip stibnōs meinaižōs. (38) þanuh qaþ imma Peilátus: Iva ist sō sunja? jah þata qipands galáip út du Iudaium jah qaþ im: ik áinōhun fairinō ni bigita in þamma. (39) ip ist biuhti izwis ei áinana izwis fralētū in pasxa; wileidu nu ei fralētū izwis þana þiudan Iudaiē? (40) ip eis hrōpidēdun aftra allái qipandans: né þana, ak Barabban! sah þan was sa Barabba waidēdja.

(34) *abu* 'or?' i.e., PGc. *abu* (Go. *af*) with [b] remaining before interrogative *u*; cf. *wileidu* in verse 39. *þau*, introducing the second clause, means 'or.'

(36) *aþþáu*, introducing the clause that states the consequence in a conditional sentence means 'then, in that case.' *usdādēdeina* MS for *usdādēdeina*.

(37) *andhafjands* 'answered.' Some editors add *qaþ*: 'said in reply.' Compare, however, the present participles on p. 102, verse 24. *stibnōs meinaižōs* see p. 73, commentary on line 16.

(39) *wileidu* 'wileip þus u'; cf. *abu* in verse 34.

(40) *nē* is emphatic (< IE *nē*); contrast *nī* (< IE *ne*).

aftra again, a second time	nuh now? well?
an then?	pasxa f. Passover
anafilhan III deliver, commit	Peilátus Pilate
Barabba(s), A Barabban Barabbas	praitáuria (án), praitōria pretrium
bigitan V find, meet	silba self
fairvus m. the world	sunja f. truth
fairina f. fault, charge	þaprō thence
fralētan VII free, let be, let down	usdādjan strive
galēwan betray	waidēdja m. robber, evildoer
gudja m. priest	wáit-ei perhaps
hrōþjan cry out	weitwōdjan testify
Iwazuh saei whosoever	wōþjan call
Iudaius m. Jew	
nē no, nay, not	

**SHORT VOWELS OF ORIGINALLY MEDIAL
 AND FINAL SYLLABLES**

22.1. In the weakly stressed final syllables of Germanic, as already noted, overlong vowels were to become merely long, and long vowels were to become short except in a few phonetic environments (21.4a-d). As a further result of weak stress, in most instances the short vowels of originally final syllables had been lost before the historic period of Gothic:

/a/	Gk. <i>oída</i> , Sk. <i>wēda</i>	/ø/	wáit 'I know'
/e/	Gk. <i>phére</i>	/ø/	bafr 'bear thou'
/i/	L <i>homini</i>	/ø/	gumín 'to a man'
/o/	Gk. <i>agrós</i>	/ø/	akrs 'field'

But the short vowels remained in certain environments.

(a) Short vowels survived in originally monosyllabic forms:

/o/	.IE m. <i>so</i> , Gk. <i>ho</i> , Sk. <i>sá</i>	/a/	sá 'this, that'
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(b) A short vowel plus final *-rs* remained in Gothic; for example:

/ons/	Gk. Cret. A <i>lúkōns</i>	/ans/	wulfans 'wolves'
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(c) So far as Gothic is concerned, Gc. /a/ (< IE [u ŋ n], etc.) was regularly lost only when occurring as a vowel in an originally third syllable. Compare the following forms:

[u] IE <i>péku</i>	/u/ <i>faþu</i> 'cattle, wealth'
[ŋ] IE <i>bhērŋt</i>	/u/ <i>bērūn</i> 'they bore'

but:

[ŋ] IE A <i>bhrātērŋ</i> > Gc. <i>brōþerun</i>	/ʝ/ <i>brōþar</i> 'brother'
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In weakly stressed final syllables, the Germanic reflexes of IE [u] and [j] tended to survive longer when the preceding syllable was short, as in OE *sun-u* 'son,' OS *sted-i* 'place,' and to be lost earlier when the preceding syllable was long, as in Go. *tagr* = Gk. *dákr-u* 'tear,' Go. *gasts* = L *host-ŋs* 'stranger.' In Gothic, however, this phonologic difference was largely obscured by leveling. Regardless of whether the preceding syllable was long or short, the /u/ of *u*-stems was generalized, as in *hand-us* 'hand' as well as in *sun-us* 'son,' whereas the /i/ of masculine singular *i*-stems, which were partly remodeled after *o*-stems, was regularly dropped, as in both *gast-s* 'stranger' and *stab-s* 'place.'

22.2. IE /oj əj/ merged as PGc. /aj/.

(a) When final, the *j*-element of /aj/ remained in original monosyllables but was lost in forms of more than one syllable:

/oj/ IE <i>toj</i> , Gk. Dor. <i>toj</i>	/aj/ <i>þát</i> 'these, those'
/aj/ Gk. medial 3 sg. <i>phéretai</i>	/aʝ/ <i>baírada</i> 'is borne'

The parent medial form may have ended in *-toj* rather than *-taj*. Go. *-dí* in the masculine nominative plural of strong adjectives, e.g., *blínd-dí*, is due to analogy with *þát*.

(b) When originally followed by a final consonant, the *j*-element of /aj/ remained if the consonant was nonsyllabic:

/oj/ IE <i>némofj</i>	/aj/ <i>nímái</i> 'he may take'
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But IE *-ojŋ* became Gc. *-a(j)u(n)*, which lost *-j* between vowels and *-n* in final position, contracting to Pre-Go. /aw/:

[ojŋ] IE <i>némofjŋ</i> > Gc. <i>nema(j)u(n)</i>	/aw/ <i>nímáu</i> 'I may take'
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Contrast IE [ŋ] > Gc. *-un* > \emptyset in Go. A *brōþar* in 22.1c.

22.3. /et/, when occurring in an originally medial or final syllable, produced Go. /at/:

/et/ Sk. <i>upári</i> < <i>uperi</i> , Gk. <i>hupér</i>	/at/ <i>ufar</i> 'over'
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22.4. Except before [j], /a/ in an originally medial syllable was lost in pre-Germanic times:

/aj/ IE <i>dhug(h)ətēr</i> , Gk. <i>thugátēr</i>	/ʝ/ <i>daúhtar</i> 'daughter'
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/aj/ in originally medial syllables appears to have produced PGc. *-aj/-a-* and will be considered separately.

/aj/ in originally final syllables may have become Gc. /a/:

/aj/ IE <i>anət</i> , L <i>anas</i>	/u/ OHG <i>anut</i> 'duck'
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EXERCISE

Supply the missing sounds; omit those that were lost:

Gk. *olátha*, Go. *wáist*() 'knowest'; Gk. *phérete*, Go. *baírþ*() 'ye bear'; L *frátri*, Go. *brōþri*() 'to a brother'; Gk. *líkos*, Go. *wulf*() 'wolf'; IE *m. dwoj*, Go. *tw*() 'two'; Gk. med. 3 pl. *phérontai*, Go. *baíranda*() 'they are borne'; Gk. *polú*, Go. *fil*() 'many'; IE A *kanonj*, Gc. *xanannu*, Go. *hanan*() 'cock'; IE A *agronj*, Go. *akr*() 'us' 'fields'; IE *k^oosmē* plus *-k^we*, Go. D *hwammh*() 'each'; Gk. *póteros*, Go. *hwap*() 'r' 'which (of two)'; L *ne*, Go. *n*() 'not'; IE *bhérojŋ*, Go. *baír*() 'I may bear'; IE *bhérojs*, Gk. *phérois*, Sk. *bhárēs*, Go. *baír*() 's' 'thou mayst bear'; IE *kolados*, Go. *hal*() 'r' 'I fame'

23
INDO-EUROPEAN
FINAL CONSONANTS

The Crucifixion: Mark xv.12-28

(12) Ip Peilätus aftra andhafjands qaþ du im: Iva nu wileiþ ei tåuþu þammei qibþ þiudan Iudai? (13) Ip eis aftra hröpiðédun: ushramei ina! (14) Ip Peilätus qaþ du im: Iva allis ubilis gatawida? Ip eis máis hröpiðédun: ushramei ina! (15) Ip Peilätus, wifjands þizá managein fullafahjan, fralaþiöt im þana Barabban, ip lésu atgaf usbliggwands ei ushramiþs wésl. (16) Ip gadráhteis gataþhun ina innana gardis, þatei ist praitöré-aún, jah gahaiþáitun alla hansa. (17) Jah gawasidédun ina þaúrþurá jah atlagidédun ana ina þaúrmeina wipja uswindandans. (18) Jah dugunnum góljan ina: háile, þiudan Iudai! (19) Jah slöþun is háuþiþ ráusa jah biþiwun ina jah lagjandans kniwa inwitun ina. (20) Jah biþé bilaláikun ina, andwasidédun ina þizá þaúrþurá jah gawasidédun ina wastjöm swé-sáim jah ustaþhun ina ei ushramidédema ina. (21) Jah undgripun sumana manné, Seimóna Kwreinaiu, qimandan af akra, áttan Alafksandrás jah Rufaus, ei némi galgan is. (22) Jah attaþhun ina ana Gaúlgatþa staþ, þatei ist gaskeiriþ Iwafrneis staþs. (23) Jah gëbun imma driþkan wein miþ smwrna, ip is ni nam. (24) Jah ushramjandans ina, disdáljandans wastjös is, wairþandans hláuta ana þös, Ivarjizuh Iva némi. (25) wasuh þan Iweilla þriðjö, jah ushramidédun ina. (26) Jah was ufarméli fairinös is ufarméliþ: sa þiudans Iudai. (27) Jah miþ imma ushramidédun twans wáidédjans, ánanan af talhswön jah ánanan af hlejðumein is. (28) jah ufullnöða þata gamélidö þata qþanö: jah miþ unsibjám rahníþs was.

(16) *gataþhun ina innana gardis, þatei ist praitöréaún, jah gahaiþáitun alla hansa* [The court was that of the pretorial palace, which was guarded by the cohort.]

(19) *lagjandans kniwa* [saying knees] 'i.e., kneeling.

(24) *ushramjandans ... disdáljandans ... wairþandans* cf. *andhafjands lésus* John xviii. 37 and commentary, p. 98.

(28) *þata gamélidö þata qþanö* 'the scripture that saíd.'

Alafksandrús, G-áus Alexander
allis at all
andwasjan divest, disrobe
atgiban V give up, deliver
atlagjan lay, put on
attiuhhan II draw, bring, take
biláikan VII mock
bispeiwan I spit upon
fullafahjan (+D/A) satisfy
gadráhts m. soldier
galga m. cross
gaskeirjan explain, interpret
gatiuhan II lead, bring, take
Gaúlgatþa Golgotha
gawasjan clothe
háþs hail!
hansa f. cohort
hláuts m. lot
Iwafrnei f. skull
Ivarjizuh m. each, each one
Iweilla f. hour, time, season
innana inside (here + G)
inweitan I salute

Kwreinaius m., A-u a Cyrenian
þaúrþurá D purple
rahnjan reckon
ráus m. reed
Rufus, G-áus Rufus
slahan VI strike
smwrna D myrrh
staþs m. place
þaúrmeins made of thorns
þriðja third
ubils evil
ufarméli n. superscription
ufarmélijan write above
undgreipan I seize
unsibjís wicked
usbliggwan III ' scourge
usfullnan be fulfilled
ushramjan crucify
uswinnan III plait, weave
wairþan III cast
wein n. wine
wipja f. crown

GOTHIC REFLEXES OF INDO-EUROPEAN
FINAL CONSONANTS

23.1. As already observed, the Germanic primary stress on word-initial syllables was responsible for both shortenings and losses of vowels in weakened final syllables. Weak articulation likewise caused most Indo-European final consonants to be lost before the historic period of Germanic.

23.2. The only Indo-European final consonants regularly remaining in Gothic were /ns/ and /t/:

/ns/ Gk. Cret. A *hákons*, Go. *wulfans* 'wolves'

/t/ IE *patér*, Gk. *patér*, L *pater*, Go. *fadar* 'father'

23.3. IE final /m/ merged with /n/ in Germanic, as also in Greek and some other descendant language groups. The final /n/ produced by this merger remained only after a short vowel in an original monosyllable or before a particle:

/m/ IE <i>k^oom</i> , OL <i>quom</i>	/n/ Go. <i>hvan</i> 'when'
/m/ IE m. A <i>tom</i> (Gk. <i>tón</i>)	/n/ Go. <i>þan-a</i> 'this, that'
/n/ IE <i>en</i> , OL <i>en</i>	/n/ Go. <i>in</i> 'in'

Otherwise, PGc. /n/ < IE final /m n/ was lost in Germanic:

/m/ IE A <i>ghostim</i>	/ŋ/ Go. <i>gast</i> 'stranger'
/m/ IE f. A. <i>tām</i> , Sk. <i>tām</i>	/ŋ/ Go. <i>þō</i> 'this, that'
/n/ IE <i>kanén</i> , <i>-ōn</i>	/ŋ/ Go. <i>hana</i> 'cock'

23.4. IE final /t d/ were ordinarily lost in Germanic:

/t/ IE <i>mēnūt</i>	/θ/ Go. <i>mēna</i> 'moon'
/d/ Sk. <i>dāhar-āt</i> (< <i>-ōd</i>)	/θ/ Go. <i>undarō</i> 'under'

But a final dental stop remained (a) before a particle:

/d/ IE <i>tođ</i> , L <i>is-tud</i>	/t/ Go. <i>þat-a</i> 'this, that'
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(b) in an originally monosyllabic form:

/d/ IE <i>k^ood</i> , L <i>quod</i>	/t/ OS <i>hwar</i> , OE <i>hwæt</i> 'what'
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If Go. *hva* 'what' represents IE *k^ood*, the loss of its final consonant may be due to the use of this form as a weakly accented indefinite pronoun for 'anything.' Another etymology assumes that the parent form was *k^oo*.

23.5. IE final /s/ usually survived in Gothic (cf. Lith. *sūnūs*, Go. *sunūds* 'of a son') but was lost when, through the loss of a preceding short vowel, it came to stand after:

- /m/: IE *nēmom(els, -m(ols)* > Go. *nimam* 'we take'
- a short vowel plus /r/: IE *wīr(ols)* > Go. *wair* 'man'
- /s/: IE *dhrus-* plus *-ils* > Go. *drus* 'fall'

In this development, final /s/ first became /ʃ/ by Verner's law, then was assimilated to the preceding /m/, /r/, or /ʃ/, and the resulting long consonants were shortened: /mz/ > /mm/ > /m/, /rʃ/ > /r/, etc. The loss of final /s/ is most noticeable in such forms as *wair* 'man' beside *daġs* 'day' (2.3) and *unsar* 'our' beside *meins* 'my' (11.3).

EXERCISE

Supply the missing consonants; omit those that were lost:

IE *yugom*, Sk. *yugdm*, L *jugum*, Go. *juk()* 'yoke'; IE m. A. *tm*, OL *tm*, Go.

()-a 'him'; IE f. A. *k^oām*, Sk. *kām*, Go. *hwō()* 'whom'; IE m. A. *k^oom*, Sk. *kām*, Go. *hwa()*-a 'whom'; IE *ad*, L *ad*, Go. *a()* 'from, by, at'; IE *bhrāter*, L *frāter*, Go. *brōþa()* 'brother,' IE A pl. *bhrātṛys* > Go. *brōþru()*, IE A sg. *bhrātṛm* > Gc. *brōþerun* > Go. *brōþar()*; Sk. *bhāret*, Go. *hairai()* 'he may bear'; IE *ghostis*, L *hostis*, Go. *gast()* 'stranger'; IE *bhēromes*, Gk. Dor. *phēromes*, L *ferimus*, Go. *hairam()* 'we bear'; IE *k^oóteros*, Gk. *póteros*, Go. *hwahar()* 'which (of two)'; IE *lowtos*, Go. *liuds()* 'empty'; IE *agros*, Gk. *agrós*, Go. *akr()* 'field'

24
**ADDITIONAL DEVELOPMENTS
 INVOLVING LIQUIDS
 AND NASALS**

The Death and Burial of Jesus: Mark xv.33-46

(33) Jah biþē warþ Iweila safstōð, riqis warþ ana allái aírþái and Iweila niundōn. (34) Jah niundōn Iweilái wōþida Iēsus stibnái mikilái qipbands: aþōē, aþōē, lima sibakþanei, þatei ist gasketirþ: guþ meins, guþ meins, du- hvē mis biláist? (35) jah sumái þizē atstandandanē gaháusjandans qēþun: sái Hélian wōþeiþ. (36) þragjands þan áins jah gafulljands swam akeitis, galagjands ana ráus, dragkida ina qipbands: lét, ei salþam qimáiu Hélias athafjan ina. (37) Iþ Iēsus aftra létands stibna mikila uzōn. (38) jah fáuráháh als disskritnōða in twa iupaprod and dalaþ. (39) gasalþvands þan sa hundafaps sa atstandands in andwairþja is þatei swa hrōþjands uzōn, qap: bi sunjai, sa manna sa sunus was gudis. (40) wēsunuþ-þan qinōns faírraþrōð salþvandeins, in þámei was Marja sō Magdalēnē jah Marja lakōbis þis minnizins jah Iōsēzis áþpei jah Salōmē. (41) jah þan was in Galeilaia, jah láistidēðun ina jah andbahtidēðun imma, jah anþarōs managōs þōzei mþiddēðun imma in laírusaieim. (42) jah juþan at andanahtja wairþana- mma, untē was paraskaiwē, saei ist fruma sabbatō, (43) qimands Iōsēf af Areimaþaias, gaguds ragineis, saei was silba beidands þiudangardjōs gudis, anananþjands galáip inn du Peilátú jah baþ þis leikis Iēsus. (44) Iþ Peilátus sildaleikida ei is juþan gaswalt, jah athátjands þan hundafaf frah ina juþan gadáuþnōðéð. (45) jah finþands at þamma hundafada, fragaf þata leik Iōsēfa. (46) jah usbugjands lein jah uselnands ita, biwand þamma leina jah galagida ita in hláwa þatei was gadraban us stéina, jah atwalwida stáin du dátra þis hláwis.

- (36) *swam akeitis* MS for *swaman akeitis* *Ist, ei salþam qimáiu Hélias* 'wait, so that we see whether Elijah will come.'
 (37) *létands stibna mikila* 'uttering a great cry.'
 (38) *at* MS for *aþs* (G sg.) *and dalaþ* 'to the bottom.'
 (40) *Marja* the name of Christ's mother is spelled *Marja*.

- (43) *gaguds* for *gagups* *þiudangardjōs . . . leikis* p. 73, commentary on line 16.
 (46) *daíwa* 'entrance'; the stone covering its opening served as a door.

áþpei f. mother	gagups godly, pious
akēt ?n. vinegar	Hélias, A -ian Elijah
alhs f. 15.1 temple	hundafaps centurion
anananþjan dare, be bold	hvar where
andanahiti n. evening	lakōbis G of James
andbahtjan serve, minister	Iōsēzis G of Joses
Areimaþaias G of Arimathea	iupaþrōð from above
athafjan VI take down	juþan already, now
atstandan VI stand near	lein n. linen
atwalwan roll to	Magdalēnē Magdalene
beidan I (+G) await	minniza less
bi sunjai truly	mþgaggan pret. -iddja accompany
biwindan III wrap, swathe	niunda ninth
dalaþ down	paraskaiwē Parasceve
disskritnan become torn	Peilátú D Pilate
dragkjan give to drink	qinō f. woman
dulvē why, wherefore	ragineis m. counselor
faírraþrōð from afar	riqis n. darkness
fáuráháh n. veil, curtain	safsta sixth
fragiban V give, grant	Salōmē Salome
fruma sabbatō day before the	sildaleikjan wonder, marvel
Sabbath	swam A sponge
gadraban VI hew	usbugjan buy
gafulljan fill	uzanan* VI expire

24.1. The time or circumstance of a past occurrence may be expressed by an absolute phrase containing the past participle of *wairþan* in agreement with its accompanying noun, which may be dative, accusative, or (very rarely) nominative:

at andanahtja wairþanamma	when evening had come
at maúrgin wairþanana	when morning had come
wairþans dags gatils	a fitting day having come

**ADDITIONAL DEVELOPMENTS INVOLVING
 LIQUIDS AND NASALS**

24.2. Pre-Germanic /str/ arose not only from IE /ttr/ (cf. 12.10c and 14.8) but also from IE initial and medial /sr/:

/s/ Sk. *sraīnati* 'flows'/str/ OS OHG *strōm* 'stream'

24.3. In pre-Germanic times a nasal was assimilated to a following stop or fricative: IE *péhkʰe* but Gk. *pénte*, OW *pimp* 'five,' and similarly IE *kpt-* > pre-Gc. *kyt-* in 24.4, below.

24.4. In Proto-Germanic the reflex of a parent dental stop was lost between /n/ and [j]: IE *kptj-* > pre-Gc. *kytj-* (24.3) > OHG *hunno* 'centurion.' Gc. *-nd-* plus *-j-* as in Go. *sandjan* (rather than **sanjan*) 'send' may come from later word-formation.

24.5. Medial /mn/ apparently underwent dissimilation to /bn/ (Go. *bn*, OE OFris. *fn*), but numerous exceptions appear, e.g., in OHG *stimna*, OE *stemna*, OE *stemn* beside Go. *stibna*, OE *stefn*, OFris. *stifne* 'voice,' D Go. *namnam* beside OE *nafnam* 'names.' The exceptions are generally ascribed to the influence of *m* in the singular forms *namō*, *namins*, *namin*.

24.6. Proto-Germanic developed several long liquids and nasals through assimilation:

/ln/ Let. *vīlna*, Lith. *vīlna*/lj/ Go. *wulla* 'wool'/nw/ IE *minw-*, L *minuō* 'I lessen'/nn/ Go. *minniza* 'less'

In forms bearing reduced syntactic stress, medial /sm/ became /zm/ by Verner's law, then /mm/ by assimilation. When becoming final, /mm/ was shortened to /m/:

/sm/ IE I *kʰosmē*/mm/ Go. D *hramma* 'whom'/sm/ IE *esmi*/m/ Go. *im* 'am'

After a weakly stressed vowel, /nm/ merged with /mm/ and so shared in this development:

/nm/ pre-Gc. *kannmīs*, Gc. **annmiz*/m/ OE D *hanum* 'cocks'

The Gothic vocabulary inherited from Proto-Germanic shows no instance of a long stop developing from /n/ plus a stop.

24.7. Gothic spelling rarely reflects an extrinsic stoppage between PGc. medial /m/ and /t/: *timrjan* or *timbrjan* 'build.'

24.8. PGc. /nn/ was shortened before any consonant but /j/: Go. *kant* 'knowest' beside *kann* 'I know,' *kannjan* 'make known.'

24.9. Gothic lost *h* in the cluster *rhatw*: IE *wǵstuwom* > Gc. *wurkstwan* > Go. *wairstw* 'deed, work.'

24.10. /l r m n/ may have become syllabic in Gothic between consonants and finally after a consonant: *akrs* 'field,' A *akr*.

EXERCISE

Supply the missing sounds; omit those that were lost:
 IE loc. *swezi*, Go. D *swis* () 'sister'; IE *kptōm*, Lith. *šimtas*, Go. *hu* () 'd hundred'; IE *sptjōs*, Sk. *satya*, Go. *sun* () 'is true'; IE **mjō-* (suffix), Gc. *-ubnja-*, Go. *wizu* () 'nt (16.4) 'knowledge'; IE *pjndōs*, Lith. *pilnas*, Go. *ful* () 's full'; IE *genw-*, Go. *kīn* () 'us 'cheek'; IE I *townē* (cf. Sk. D *tarmāi*), Go. D *þa* () 'ma 'this, that'; PGc. *gumammiz*, Go. D pl. *guma* () 'men'; pre-Gc. I *ukpymis*, Go. D *aūhsu* () 'oxen'

25
INDO-EUROPEAN [w]
The Resurrection: Mark xvi. 1-11

self.' The following verse, which continued on the recently discovered 188th leaf of the Codex Argenteus, replaces this construction by *atāugþs warþ*.

(10) *mþ æmæz wisandam* 'who had been with him.'

abraba	exceedingly	gasalbōn	anoint
afarsabbatē	After-Sabbath, Sunday	gatihan I	tell
afwalwjan	roll away	gaþlnuhan II	flee
air adv.	early	lveits	white
arōmata (Gk.)	spices	juggalauþs m.	young man
atāugjan	appear, show	Nazōraiu A	Nazarene
biwāibjan	clothe, wrap	ni waitþ f. A	nothing
daūrōm f. D pl.	doorposts, doorway	ōgan* sis 16.2	be afraid
dissitan V	seize upon	Paitrāu D	Peter
faurbiggagan	go before	qānōn	lament
faurhtjan sis	be fearful	reirō f.	trembling
frumist adv.	first	sibun	seven
Galeilajan A	Galilee	taihswa f.	right
		usfilmei f.	amazement

INDO-EUROPEAN [w]

25.1. Unless otherwise indicated, in this chapter all parent sounds and forms represent Indo-European or pre-Germanic, and all historic sounds and forms represent Gothic. Sounds enclosed within parentheses () were to be lost in preliterary times. For the immediate purpose, Go. *du tu* will be assumed to retain their earlier Pre-Gothic values, respectively /aw iw/.

25.2. [w] was lost before medial /u/ in Germanic:

[w] *newwt-* > Go. *newwund-* /θ/ *ninuda* 'ninth'

This loss was often obliterated by analogy; thus Go. *garwiltan* 'die' has pret. pl. 3 *garwultun*, not **garwiltun*.

25.3. [w] was lost in Pre-Go. /θw/ θw/:

[w] *stāwējeti* > Pre-Go. *stō(w)jþ* /θ/ *stōjþ* 'judges'
 [w] *stāwō* > Pre-Go. *stō(w)a* /θ/ *stawa* f. 'judgment'

On *au* in *stawa* beside *ō* in *stōjþ* see 17.8a.

25.4. [ew] produced Pre-Go. /iw/. Before consonants in weakly stressed final syllables, the syllabic articulation in /iw/ shifted to the second element, the result being /ju/:

(1) . . . Marja sō Magdalēnē jah Marja sō Iakōbīs jah Salōmē usbahtēdun arōmata ei atgaggandeins gasalbōtēdeina ina. (2) jah filu air þis dagis afarsabbatē atidd<>ēdun du þamma hlāiwa at urrinandin sunnin. (3) jah qēþun du sis missō: Iwas afwalwjai unssis þana stāin af daūrom þis hlāiwis? (4) jah insaifvandeins gāumidēdun þammei afwalwiþs ist sa stāins; was āuk mikils abraha. (5) jah atgaggandeins in þata hlāiw gasēlvun juggalauþ sitandan in taihswāi biwāibidana wastjai lveitai; jah usgeinōddēdun. (6) þaruh qaþ du im: ni faurhteip izwis. Iēsu sōkeip Nazōraiu þana ushramidan; nist hēr; urrāis. skī þana staþ þarei galagiddēdun ina. (7) akoi gaggib qibiduh du sipōnjam is jah du Paitrāu þatei faurbiggagib izwis in Galeilajan; þaruh ina gasaifvib, swaswē qaþ izwis. (8) jah usgaggandeins af þamma hliwa gaþisūhun; diz-uh-þan-sat ljōs reirō jah usfilmei. jah ni qēþun mannhun waitþ, θhtēdun sis āuk. (9) ustandans þan in maūrgin frumim sabbatō, atāugida frumist Marjin þizai Magdalēnē, af þizāei uswarþ sibun unhlulþōns. (10) sōh gaggandeī gataþ þāim mþ imma wisandam, qānōndam jah grētandam. (11) jah eis hāusjandans þatei libāþ jah gasaifvans warþ fram izai, ni galäubidēdun.

- (1) *Marja sō Iakōbīs* 'Mary the (mother) of James.'
 (2) *þis dagis afarsabbatē* temporal genitive: 'on the day,' etc.
 (4) *þammei* 'that'; *gāumjan* governs the dative or accusative. *ist* historical present as also *libāþ* in verse 11.
 (7) *qibiduh* | *qibþ* (imperative) plus *-uh*.
 (8) *diz-uh-þan-sat* the pretent of *dissitan* with interpolated *-uh-þan-* *reirō jah usfilmei* treated here as a singular.
 (9) *frumim sabbatō* | *fruma sabbatō* renders *proisabbaton* 'day before the Sabbath' in Mark xv.42 (p. 106), but here it occurs for *proisabbatou* 'the first day after the Sabbath.'
 -The implied subject of *atāugida* s 'he' (Christ); some editors add *sk*: 'showed him-

[ew] *sunewes* > Pre-Go. *suntwz* /ju/ *sunjus* 'sons'

Two apparent exceptions occur. *lastus* 'weak' may reflect the occasional scribal use of *i* for *ei*; *-eiwz* would correspond to L *-ius* as in *captīna* 'captive.' A *āhting* 'at leisure' is perhaps a scribal error for *ūhteiġ* 'having time.'

25.5. Pre-Go. /aw iw/ in stem syllables appear respectively in Gothic as *aw iw* before vowels but as *āw īw* in other positions: *tawīda* 'he did' but infin. *tāujan*, *þiwōs* 'servants' but sg. *þiūmagus*, lit. 'servant boy.'

25.6. After a short vowel in some words, IE [w] was lengthened to PGc. [ww], which subsequently produced Go. [ggw] and North Germanic [gg(v)]. The lengthening of [w] is now often ascribed to assimilation of a following /a/: IE *drewa-* > PGc. *treww-* > OS *trīuwī* and OHG *gī-trīuwī* beside Go. *triggws*, OI *tryggr* (A *tryggwan*) 'true, faithful.'

25.7. When not subject to the changes noted in 25.2-6, IE [w] produced Pre-Go. and Go. /w/:

- (a) Initially: *wair* 'man,' *wlīts* 'face,' *wrikan* 'persecute'
- (b) Medially before vowels or diphthongs: m. *twāi*, f. *twōs*, n. *two* 'two'
- (c) After long vowels (but see 25.3), diphthongs, or consonants, both finally (*lēw* 'occasion,' *frāiw* 'seed,' *wairstw* 'work') and before *f* (*lēwjan* 'betray,' *hnāiwjan* 'abuse,' *ufarskadwjan* 'overshadow') or *s* (*snāiws* 'snow,' *triggws* 'faithful')

In Gothic, PGc. *skadwaz* 'shadow' transferred from the *o-* to the *u-* declension: N *skadus*, D *-du*. A suggested explanation assumes that *-w-* in *-adw-* produced *-u* when becoming final, as in A *skadw(ān)* > Go. *skādū**. But compare *-ad()* in the last Gothic form in the following exercise.

EXERCISE

Add the missing Gothic sounds; omit those that were lost. Unless otherwise indicated, the parent forms below are Indo-European or pre-Germanic. *juwþkōs* > *ju()ggs* 'young,' PGc. *tōwjan* > *t()i* 'deed,' PGc. pl. N-A *tōwjōs* > *t()ja*; *drewom* > *tr()** 'tree,' I pl. *drewomis* > D *tr()am*; *sedþewes* > *sīd()s* 'customs'; PGc. *mafg/wf* > *ma()i* 'maiden,' G *mafg/wjōs* > *m()jōs*; *klojwom* > *hiāi()* 'grave, tomb'; *kwytdōs* > *h()jundōs* 'dog'; N-A *gnewom* > *kn()** 'knee,' pl. *gnewū* > *kn()a*; *te(k)wī* > *þ()i* 'maid-servant,' G *te(k)wjōs* > *þ()jōs*; *sāwelom* > *s()il* 'sun'; *þyn-ewes* > *þairn()s* 'thorns'; *te(k)wo-twom* > *þ()ad()* 'servitude'

26
**VOCALIZATION
 AND LENGTHENING OF [j]**

On Love: 1 Cor. xiii 1-13

(1) <Jabái razdóm mannē rōdjáu jah aggiel, iþ friaþwa ni habáu, warþ áiz þuthaurnjandō> aipþáu klismō klismjandei. (2) jah jabái habáu praufētjans jah witjáu alláiz rúnōs jah all kunþi, jah habáu alla galaubein swaswē fairgunja miþsatjáu, iþ friaþwa ni habáu, ni walhts im. (3) jah jabái frautjáu allōs áihtins meinōs, jah jabái atgibðu laik mein ei gabrannjaidáu, iþ friaþwa <ni> habáu, ni walht bōtōs mis táujáu. (4) friaþwa usbeisneiga ist, sēls ist; friaþwa ni aljanōþ; friaþwa ni fláuteiþ, ni ufble-sada. (5) ni áiwiskōþ, ni sōkeiþ sein áin, ni ingramjada, nih mitōþ ubil, (6) ni faginōþ inwindiþái, miþfaginōþ sunjai, (7) allata þulsiþ, allata galaubeiþ, all wēneiþ, all gabeidiþ, (8) friaþwa áiw ni gadriusiþ, iþ jaþþē praufētja gatairanda, jaþþē razdōs galveiland, jaþþē kunþi gataurniþ. (9) suman kunnum jah suman praufētjam; (10) biþē qimip þatei ustaúhan ist, gataurniþ þatei us dáilái ist. (11) iþ þan was niuklahs, swē niuklahs rōdida, swē niuklahs frōþ, swē niuklahs mitōða; biþē warþ wair, barniskeins aflagida. (12) salwam nu þairh skuggwan in frisahtái, iþ þan andwairþi wiþra andwairþi. nu wáit us dáilái; þan ufkunna <swaswē jah ufkunnada. (13) jah nu bileiband galaubeins, wēns, friaþwa, þōs 'g'. iþ máista þizō friaþwa.>

- (1) *friaþwa* for *friaþwa*, as below *warþ* 'I have become.'
 (3) *ni walht bōtōs mis táujái* lit. 'I do myself nothing of advantage' = 'I gain nothing.'
 (5) *ni sōkeiþ sein áin* 'is not self-seeking.'
 (9) *numan* 'in part'; cf. *us dáilái* below in verse 10.
 (10) *ustauhan* 'perfect' *us dáilái* 'in part.'
 (11) *was ... rōdida ... frōþ ... mitōða ... warþ ... aflagida* '(I) was ... (I) spoke ... (I) understood, etc. *niuklahs* 'a child, lit. 'childish' (Gk. *nēptios*), an instance of sentiment.
 (12) *in frisahtái* 'in an image' = 'darkly, enigmatically' *andwairþi wiþra andwairþi* 'face to face' *wáit ... ufkunna ... ufkunnada* '(I) know ... (I) shall know', etc.

Contrast *wáit* 'know' = 'possess knowledge' (verses 2 and 12) with *kunna* 'know' = 'be acquainted with, be aware of' (verse 9) and *ufkunnaw* 'know' = 'recognize' (verse 12).

aflagjan	put away	klismō f.	cymbal
áihts f.	possession	kunnan 16.2	know, be acquainted with
áiwiskōn	act unseemly	miþfaginōn	rejoice with
áiz n.	brass	miþsatjan	remove
aljanōn	envy	niuklahs	childish (see commentary on verse 11)
barniskei f.	childish thing	praufet-ja n., -jans m.	A prophecies
bōta f.	advantage	praufētjan	prophecy
flautjan	be pretentious	razda f.	tongue, language
fraatjan	give away as food	rūna f.	secret, mystery
fri(j)aþwa f.	love, charity	sēls	kind, good
frisahts f.	image, example	skuggwa m.	mirror, glass
gabeidan I	abide	þulan	endure, bear
gabrynnjan	burn	þuthaurnjan	sound, trumpet
gadriusan II	fall away, fail	ufblēsan	puff up
galveilan	cease	ufkunnan	know, recognize
gataurnan	be destroyed	usbeisneigs	long-suffering
ingramjan	provoke	wēnjan	hope, expect
inwindiþa f.	iniquity	wēns f.	hope
jaþþē ... jaþþē	whether ... or,		
	whereas ... and		
klismjan	tinkle		

VOCALIZATION AND LENGTHENING OF [j]

26.1. All parent sounds and forms below are Indo-European or pre-Germanic, and all historic sounds and forms represented Gothic. Parent sounds enclosed within parentheses () were to be lost.

26.2. IE [j] became syllabic in Germanic when a following short vowel was lost in a weakly stressed final syllable.

(a) When coming to stand finally after a consonant, [j] became [i], which merged with Go. /i/:

[j] *ggj(om)* /i/ *kunt* 'race, brood'

(b) When coming to stand before final /s/ (< PGc. /z/), both /e/ and [j] contracted and merged with /i/:

/e/ *ghoste(f)els* /i/ *gasteis* 'strangers'
 [j] *prij(ols)* /i/ *freis* 'free'

Compare the development of /is/ in *welīs* > *wileis* 'thou wilt.'

(c) The same contraction occurred finally, but the resulting /i/ was shortened, as in *welī(f)* > *will* 'he will':

[i] A *kerdhi(fom)*

/i/ *hairđi* 'herdsman'

sūg-i-fe > *sōkei* 'seek thou' might appear to contradict this shortening, but here *-ei* is due to analogy with *sōkeis* 'thou seekest.' Other second person singular imperative forms of Class I weak verbs have likewise generalized *-ei*.

26.3. After a short vowel in some forms, IE [j] was lengthened to PGc. *-j-*, which subsequently produced North Germanic *-gg(w)-* and Go. *-ddj-*. The lengthening is now often ascribed to assimilation of a following /s/: IE *woj-* > PGc. *waj-* > OE *wāg* but OI *vegg-*, Go. *-waddjus* 'wall.' Cf. 25.6.

26.4. Otherwise, [j] remained before vowels in Gothic (a) initially, as in *jug(fom)* > *juk* 'yoke'; (b) medially after consonants, as in *kapijō* > *haffja* 'I lift'; and (c) between vowels that remained separate vowels, as in n. *trejā* > *þrija* 'three,' except in the parent combination /ēj/ plus a vowel (27.2).

EXERCISE

Supply the missing Gothic sounds:

n. N-A *medhjom* > *mid*(), pl. *medhjä* > *mid*()a 'middle'; N m. *efes* > ()s, n. *ejā* > i()a, f. *ejās* > i()ōs 'they'; *jurwjkōs* > ()uggs 'young'; N *kerdhitos* > *hairđ*()s 'herdsman'; pre-Ge. V *lēgje* > *lēk*() '(thou) physician'

27 STRONG AND WEAK PRESENTS

Skeireins I.1-31: The Coming of the Redeemer

1	nist saei frabjai silþ-	—	raihteí wisands:
1	þau sokjai gþ: al-	E	i gasaljands sik
1	lai uswandiedun:		faur uns: 1 hunsl
1	samana unbruk-		jas-sauþ gþa: þi-
5	—	20	zos manasedais
J	ah ju uf dauþaus		gawaurhtedi us-
	atdrusan stauai:		lunein: þata nu
	inuh þis qam ga-		gasaljands io-
	mains allaize		hannes þo sei us-
10	nasjands: allai-	25	tauhana habaida
	ze frawaurhtins		wairþan fram fin ga-
	afhrainjan: ni		rehan miþ sunjai
	ibna niþ galeiks		—
	unsaral garnih-		qap: saí sa íst wiþ-
15	tein: ak silba ga-	30	rus gþs: saei afni-
			miþ frawaurht þizos manase
			dais:

- (1) *nist saei* 'there is none who' (Rom. iii.11-12). *nist* is a later insertion. Except for hyphens and for spaces between words, the text is that of the manuscript, Cod. Ambrosianus E.
- (6) *dauþaus* modifies *stauai* in line 7.
- (13) *ibna... galeiks* an oblique use of the terms employed in the dispute concerning the relative status of the Father and the Son: Gk. *hías, hómiois, L. æqualis, similis*
- (17) *EI* introduces *þizos manasedais gawaurhtedi unheimre* in lines 19-22: 'that he might accomplish,' etc.
- (18) f. *hunsl... gþe* Eph. v.2.
- (19) *jas-sauþ* for *íst sauþ*.
- (22) *þau* 'this, this thing,' i.e., the plan of redemption mentioned in lines 26-27.

(24-27) *þo sei utauhana habaida wairþan fram fin garhæn*] anastrophe and disjunction.
See 28.7a.
(28-31) *sai... manasedais*] John L29.

In the *Skeireins* manuscript, a colon (:) denotes a pause or stop; a raised dot (˙) indicates a shorter pause. A marginal dash (—) draws attention to the colon within the column (the dash in line 1 is a later insertion). The initial letters of the *Skeireins* manuscript, e.g., J in line 6 and E in line 17, serve only to emphasize the colon at the end of the preceding line; when no emphasis is required, as in lines 3 and 7, no initial is used. A quotation dot (˙) is usually written in the left margin but may also occur within the column, as in line 18.

afhrainjan	cleanse away	hunsl n.	offering
afniman IV	take away	ibna equal	for this reason
atdrusan II	fall	inuh þis	mankind, world
dauþus m.	death	manasþs f.	mankind, world
fin = frátjun	f. sin	nasjands m.	Savior
frawaurhts f.	sin	sáups m.	sacrifice
galeiks like	gamáins	uf (+D/A)	under
gamáins common	common	unbrúks	useless
garhæns f.	plan	unsar	our
gasaljan	give, give up	usluneins f.	redemption
gawaurkjan	accomplish	uswandjan	go astray
gþ, gþs, gþa	(see 3.1)	wiprus m.	lamb

STRONG AND WEAK PRESENTS

27.1. The present of Gothic strong verbs reflects a parent thematic structure, i.e., one in which a theme vowel, *e/o*, intervened between root and ending, as in the present indicative active of the verb 'bear, carry':

PARENT FORMS		GOTHIC
sg. 1	bhér-ō	baírs
2	bhér-e-si	baírís
3	bhér-e-ti	baírīþ
pl. 1	bhér-o-mes/mos	baíram
2	bhér-e-to	baírīþ
3	bhér-o-nti	baírand
du. 1	bhér-ō-wes/wos	baírōs
2	bhér-o-dus (?)	baírāts

Parent thematic verbs had *-o* in the first person singular but no ending. *-ts* in Go. du. 2 *hairats* is difficult to explain, especially if it is believed to occur in place of *-bs*. It has been suggested, however, that the parent ending was *-du-*'two' plus *-s* from the first person dual and plural, which would produce Go. *-ts*.

Atthemtic verbs attached endings directly to the root. Although widely attested, their present occurs in Gothic only in the verb 'be': IE *es-mi* > *im*, *es-tu* > *is*, *es-ti* > *ist*, etc.

27.2. Weak presents of Class i show one type of development after stems like *nas-* and *stō-* but another type after longer stems in the present indicative active singular and plural:

	SHORT STEM	LONG-OPEN STEM	LONG-CLOSED (OR DISYLLABIC) STEM	
	'save'	'judge'	'seek'	'magnify'
sg. 1	<i>nasja</i>	<i>stōja</i>	<i>sōkja</i>	
2	<i>nasjis</i>	<i>stōjis</i>	<i>sōkeis</i>	
3	<i>nasjip</i>	<i>stōjip</i>	<i>sōkeip</i> (cf. <i>mikileip</i>)	
pl. 1	<i>nasjam</i>	<i>stōjam</i>	<i>sōkjam</i>	
2	<i>nasjip</i>	<i>stōjip</i>	<i>sōkeip</i>	
3	<i>nasjand</i>	<i>stōjand</i>	<i>sōkjand</i>	

Because of their greater stem length, the parent forms for 'seek' and 'magnify' were followed by the syllabic-nonsyllabic allophone of /j/, viz., *-j-* (17.5). In turn, *-j-* contracted before or with the thematic vowels. Before a back theme vowel, *-j-* contracted to *-j-*; *-j-ō* > Go. *-ja*, and similarly in the forms *-j-o-mes* > *-jam*, *-j-o-nti* > *-jand*. But the contraction with *-e* produced a long front vowel (/i/, spelled *ei* in Gothic): *-j-e-ti* > *-eit*, *-j-e-ti* (and *-te*) > *-eip*.

27.3. Gothic weak presents of Class ii reflect a parent stem in *-ajelo-*, in which /j/ > Go. /s/ may well have become overlong by absorbing [j] and the following thematic vowel. Here and below, sounds that were to be lost are enclosed by parentheses (): IE *solpā(jō)* > Go. *salbō* 'I anoint.' A second [j] was likewise absorbed: IE *solpā(jo)js* > *salbōs* '(thou) mayest anoint.'

27.4. The parent suffix in weak verbs of Class iii appears to have been [aj] rather than its ablaut alternant [ej].

(a) Thematic /e/ > /i/ contracted with [j] in the suffix, which remained, e.g., *-aj(e)-ti* > *-aj-ti* > Go. *-aiþ* as in *habaiþ* 'has, hath.' Compare the contraction in IE *aj(e)ri* > PGc. *airi* > Go. *air* 'early.'

(b) Otherwise, [j] was lost between vowels of noninitial syllables, and /a/ was lost when coming to stand before a vowel: *-(aj)ō* > Go. *-a* as in *haba* 'I have.' With this loss of schwa compare that in German *hab'ich*. Cf. 22.4.

27.5. It has been shown recently that the present forms of Class iv weak verbs correspond exactly to a \emptyset -grade stem plus the thematic vowels and end-

ings of strong verbs. Compare the present indicative of the Class iv verb for 'become full'; no dual forms occur:

	PARENT FORMS	GOTHIC
sg. 1	<i>pl-n-\emptyset- + \emptyset</i>	-fulna
2	<i>pl-n-\emptyset- + \emptyset-si</i>	-fulnis
3	<i>pl-n-\emptyset- + \emptyset-ti</i>	-fulniþ
pl. 1	<i>pl-n-\emptyset- + \emptyset-mes</i>	-fulnam
2	<i>pl-n-\emptyset- + \emptyset-te</i>	-fulniþ
3	<i>pl-n-\emptyset- + \emptyset-nti</i>	-fulnand

The second \emptyset refers to loss of /a/ before thematic vowels.

EXERCISE

Add the missing Gothic sounds; omit those that were lost:

sg. 1 *sāg-ij-ō* > *sōk()* 'a I seek,' 2 *-ij-e-st* > *-()s*, 3 *-ij-e-ti* > *-()þ*, du. 1 *-ij-ō-mes* > *()s*, pl. 1 *-ij-o-mes* > *-()m*, 2 *-ij-e-te* > *-()þ*, 3 *-ij-o-nti* > *-()nd*; pl. 3 *solpājonti* > *salb()nd* 'they anoint'; sg. 1 *takajō* > *þah()* 'am silent,' pl. 1 *takajomes* > *þah()m*, 2 *takajete* > *þah()þ*, 3 *takajonti* > *þah()nd*

SPLIT BY ANALOGY

27.6. When allophones are introduced into new phonetic environments through analogic leveling, the result is a split by analogy. Thus IE *korjos* would have become Go. **haris* rather than *harjis* 'host' if [j] had not been introduced from other forms of the word. Similarly, regular [ji] in genitive and dative *n-*stem nouns and adjectives (*wiljins*, *midjin*) is carried over to others (*fiskjins*, *wilþjins*) in which *e* would be expected. Conversely, feminine abstract nouns from Class i weak verbs level *-ei-* for *-j-*. Thus for **nasjins* 'salvation' (cf. *nasjam* 'save') occurs *naseins*, which is modeled after forms like *lāisjins* 'doctrine' (cf. *lāisjan* 'teach').

28
**HANDWRITING;
 REVIEW OF PHONOLOGY**

Codex Argenteus, fol. 118v: Luke 1.6-14

The twenty lines reproduced on the following page are found only in Luke; otherwise, the arches would contain cross-references to other gospels (see 28.5).

Like the Greek alphabet, the Gothic alphabet was used to express both letters and numbers. The values of the Gothic characters are the following:

𐌰	𐌱	𐌲	𐌳	𐌴	𐌵	𐌶	𐌷	𐌸
1	2	3	4	5	6	7	8	9
a	b	g	d	e	q	z	h	þ
𐌹	𐌺	𐌻	𐌼	𐌽	𐌾	𐌿	𐍀	𐍁
10	20	30	40	50	60	70	80	90
i	k	l	m	n	j	u	p	-
𐍂	𐍃	𐍄	𐍅	𐍆	𐍇	𐍈	𐍉	𐍊
100	200	300	400	500	600	700	800	900
r	s	t	w	f	x	iv	o	-

In Greek, the characters fitted both letter values and numbers; what remained fixed in Gothic was the number system. The alphabetical order of the characters is shown by their numerical values. If two or three numeral symbols are combined, their values are added, e.g., 'xib' (600 + 10 + 2) '612.'

Gothic is written from left to right. Spacing between words is employed only following a raised dot (·) and colon (:), or, rarely, after a quotation dot written within a column.

I replaces *i* at the beginning of a syllable or word: *īm*, *fratīþ* (= *fra-titþ*), *usiddja* (= *us-iddja*), *Iohannan*.

- (1) *urwaha* '·' here ends a sentence. *hame* see 3.4.
 (2) The space between *stairu* and *loh* is for '·', which is faded.
 (5) *kanis zeinis* 'for priests of his lineage', that of Abia.
 (7) *hantv imma urawan* 'it became his lot.'
 (9) *managius* is genitive and modifies *hiuhma*.
 (11) *warþ . . . in stinai* 'appeared, came into sight.'
 (16) *ogz* sg. 2 imper. (orig. conjunctive) of *ogan* 'fear' (16.2).
 (19) *gabairan* *d*-for *þ* (16.3a).

Aleisabaþ Elizabeth
 bida f. prayer
 disdriusan II fall upon
 fins = frájins of the Lord
 framaldrs very old
 gabairan IV bear
 gadrönan be troubled
 gudjinassus m. priestly office
 gudjinön perform the priestly
 office

hiuhma m. crowd, throng
 hunstapts m. altar
 saljan make an offering
 stius f. sight
 stáirö f. a barren woman
 þwmiamins G of incense
 unwähs blameless
 üta adv. outside
 wikö f. week
 Zakarias, V Zakaria Zachary

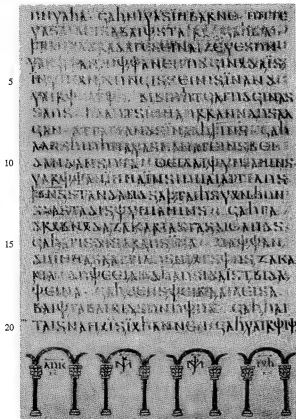
GOTHIC HANDWRITING

28.1. The Gothic alphabet is usually divided into two types:

(a) A later type, in Codices Argenteus, Carolinus, Ambrosiani A, C, and E (and originally the Gissensis), is characterized by finished letters, an S-shaped *s*, suspension marks for *m* and *n* (as in Latin), and a closed form of *þ* (see the Argenteus, above).

(b) An older type has relatively unfinished letters, a sigma for */s/*, a suspension mark for *n* only (as in Greek), and an open *þ* (see frontispiece I, line 15, *sabazuh*). To this type are assigned Codices Ambrosiani B and D, the Naples and Arezzo documents, marginalia on Ambrosiani A and B and Veronensis, and the additions to the Salzburg-Vienna manuscript (though a forthcoming study suggests that the additions show a distinct type of alphabet).

28.2. The foregoing table of Gothic characters contains the later finished letters and suspension marks for *m* and *n*, but with two additions: a sigma of



the older script and the symbol for 900, which occurs only in the Salzburg-Vienna manuscript.

28.3. Philostorgius, Sokrates, and Sozomen say that Wulfila "invented" the Gothic alphabet. From this, many scholars have inferred that he selected Greek, Latin, and runic symbols for this purpose. It is now clear, however, that at least some Latin features of the Gothic alphabet are innovations introduced by the Latin-speaking scribes, who followed Wulfila by about two centuries. Moreover, runic influence has been questioned, and its supposed features are explicable in terms of Greek. The symbols for *a b g d e x þ l k l m n u p t w x-ó* (omega), sigma, 90 (qoppa), and 900 (sampi) are very probably Greek. The symbol for þ (9) has been shown to be a form of theta, and that for *u* a form of omicron. The symbol for *h* (700), a labiovelar fricative, has been analyzed as the labiovelar omicron *o* plus a mark denoting breath friction. As a careful comparison of the Gothic letters for *e* (5) and *f* (60) will show, the *f*-symbol has only one distinctive feature, namely its descender, to denote the frictionless front glide. Though compared with Latin *G* and Greek *xi*, Gothic *f* is clearly unlike both. Historic Gothic *l* which was always a vowel or part of a digraph, would not serve for *lj*. In their scribal forms, Go. *q h r s* (excluding sigma) and *f* are Latin. The descender that might be expected in *q* (6) regularly occurs in qoppa (90).

28.4. The punctuation of the Codex Argenteus is relatively simple and predictable. To a more limited extent, so is that of Codices B, C, and D. But E (the *Sketveins*), which contains numerous quotations and uses the colon and raised dot for emphasis as well as for pauses, has a more complicated system of punctuation (see p. 119). On the other hand, the Carolinus, the ruined Gissensis, and the first part of Codex A are not punctuated but stichometric; that is, they have been written in sense groups, with certain thought lines beginning at the left margin and others being indented.

28.5. The Argenteus employs the numbered Eusebian sections into which each gospel might be divided so as to facilitate cross-references. Thus the account of Zachary appears in the first section of Luke, numbered "a." If a parallel account existed in another gospel, e.g., John, its section number would appear in Luke under the arch marked *IOH*, and the version in Luke would be noted in John by "a" under the arch marked *LUK*.

28.6. The Gothic nomina sacra for God, Jesus, Christ, and Lord are contracted respectively as follows (contractions within parentheses occur in the older script):

N	$\overline{gþ}$	\overline{is} (ius)	$\overline{x̄s}$ (xus)	\overline{in}
V	$\overline{gþ}$	\overline{iu}	\overline{xu}	\overline{in}
A	$\overline{gþ}$	\overline{iu}	$\overline{xu, xau}$	$\overline{fin, fn}$
G	$\overline{gþs}$	\overline{iujs}	\overline{xaus}	\overline{fins}
D	$\overline{gþa}$	$\overline{iu, iu}$	$\overline{xau, xu}$	\overline{fin}

GRECISMS

28.7. Regardless of whether the *Sketveins* originated as a translation from Greek, as a number of scholars believe, its syntax is even more Greek than that of the Gothic Bible. Both documents, in fact, contain so many Greek syntactic features that they are all but useless for the study of Germanic syntax.

The types of Grecisms below require separate attention.

- Inverted word order (anastrophe) with separation of nouns from modifiers (disjunction): *þō sei ustatihana habaida waþpan fram þin gārhan* 'the that-fulfilled-was-to-be-by-the-Lord plan' = 'the plan that was to be fulfilled by the Lord'
- Loss of syntactic coherence within a sentence (anacoluthon): *waurd xaus baudi in izwis... lilsjandans jah talzjandans izwis silbans* 'may the word of Christ dwell within you... teaching and admonishing yourselves'
- Use of (1) a single finite verb for consecutive clauses or (2) a single participle for consecutive phrases (zeugma): *þandē þana hawi... gþ swa wasþþ, hūwa mās izwis?* 'if God thus clothes the grass... how much more (will he clothe) you?' *þana anawairþan dōm is gasaltwands jah þatei in galūbetnāi þeiþan habaida...* 'seeing his future discernment and (seeing) that he was to thrive in faith...'
- Omission of the verb 'be' (schesis onomaton): *dudagū þāi hrāinþa-hairtans* 'blessed (are) the clean of heart'
- Use of a participle to indicate the circumstances of an action or state (circumstantial participle), with a participial phrase often assuming the function of a subordinate clause (participial hypotaxis): *in garda qumans fruh...* 'when he had come into the household, he asked...'; *litanans silbana mikila usōn* 'crying out with a great voice, he expired'
- Substitution of an adjective for a noun (antimeria): *niuklahs* 'childish' for 'child' in *þan was niuklahs, swē niuklahs rōdāta, swē niuklahs frōþ, swē niuklahs mitōda* 'when I was a child, I spoke as a child, I understood as a child, I thought as a child,' *anþariþ-þan gadraus ana stāinahamma* 'and then another fell on a stony' (for 'stony place')
- Use of the verb 'be' to indicate possession, the owner being expressed by the dative (dative of the possessor): *danīhtar was imma swē wintriwē twalþē* 'a daughter was to him (= he had a daughter) about twelve years old'
- Occurrence of a noun in the genitive where an adjective might be expected (a Greek adaptation of the Semitic construct state): *þana fauragagan inwindiþōs* 'the steward of injustice' = 'the unjust steward'

REVIEW OF PHONOLOGY

28.8. In Indo-European grammar, the term parent form may be applied to reconstructions like *patēr* 'father,' which represents a word that already existed in Indo-European times. In many instances, however, a parent form represents a later word-formation. Thus Go. *-seþs*, L *se-men*, and Lith. *se-kid* 'seed' share the Indo-European root *se-* but have three different suffixes. Among the Germanic forms of this 'seed' word, Go. *-seþs* and OHG *sāt* are feminine and reflect the parent form *se-tis*, whereas WS OE *sæd*, OFris. *sēd*, OS *sād*, and OI *sāð* (in the sense of 'seed,' not 'chaff') are neuter and derived from *se-róm*. Of the parent forms below, some are Indo-European; others represent later word-formations. All their ultimate constituents, however, are attested in at least some Indo-European language groups other than the Germanic.

In each of the following tables supply the missing Gothic consonants or vowels; omit those that were lost.

28.9. Voiceless reflexes of IE /p t k s/ (12.9-10):

péku	() ai() ju	'cattle, wealth'
speltá	s() ilda	'tablet'
esti	is()	'is'
klépō	() il() ja	'I steal'
kleptus	() il() ius	'thief'
skejris	s() eirs	'clear'
wértō	wair() ja	'I become'
oktōw	a() áu	'eight'
gēwseti	kiu() ilþ	'chooses, tests'
tod	() at-a	'this, that'
mitsōd	mi() ð	'reciprocally'
þ-wejtōs	unwei()	'ignorant'
bhlátrijos	-bið() eis	'worshiper'

28.10. Verner's law (13.4-5):

úperi	u() ar	'over, beyond'
solpájonom	sai() ðn	'anoint'
bhrátēr, -þr	brō() ar	'brother'
patēr	() ja() ar	'father'
wértō	wair() ja	'I become'
wortéjō	fra-war() ja	'I destroy'
juwþikisēn, -ðn	jū() ik() ja	'younger'
juwþkós	jug() s	'young'
oktōw	a() áu	'eight'

pěrsná > persná	() air() na	'heel'
dýtus	tun() ius	'tooth'
ékwo-dgti	aiwa-tun() i:	'bramble'
duš:	tu() -	(proclitic)
kom:	() ja-	(proclitic)
- dek-þs	ti() iuns	'decades'
dékþ	tai() un	'ten'

Phonologically, final /n/ in this last Gothic form would have been lost. Its occurrence here (as also in *siþun* 'seven' and *nun* 'nine') is due to the influence of the corresponding ordinal numeral, in which /n/ remained in medial position.

28.11. IE /b d g bh dh gh/ (14.6-8):

skabjonom	ga-ska() jan	'create'
skáb-tis > skaptis	ga-ska() s	'creation'
dwoj	() wái	'two'
ozdos	a() s	'branch, twig'
wejd-tos > wejtōs	un-wei()	'ignorant'
awgonom	áu() an	'increase'
wog-stus > wokstus	wa() stus	'growth, stature'
bhládonti	() ið() and	'they worship'
bhlád-trijos >		
bhlátrijos	-() ið() eis	'worshiper'
ghonghonom	() ag() an	'go'
ghongh-tis > ghogktis	fram-() ik() s	'progress'
wedhonom	ga-wi() an	'bind'
wedh-tos > wettos	us-wi()	'unbound, evil'
wþjonom	us-wair() jan	'work thoroughly'
wþt-tos > wþktos	us-wair() s	'just, righteous'
kuzdhom	hu()	'treasure'

28.12. IE /k^w g^w g^wh/ (15.6-12):

sék ^w e	sai()	'see thou'
ne-k ^w e	ni()	'and not, nor'
g ^w cnis	() ðns	'wife, woman'
seng ^w heti	sig() ilþ	'sings, chants'
leng ^w h-tos > lenk ^w tos	lei() ts	'light, endurable'
perk ^w ánjom	fair() juni	'mountain'
sek ^w nis	si() ns	'appearance'

28.13. Proto-Germanic fricatives in Gothic (16.3-4):

lewbhos	liu()ans	'dear'
lewbhos	liu()s	'dear'
wēlīte	wilei()	'ye will'
	wilei()u	'will ye?'
-ōtū-	gabaurj-ō()us	'pleasure'
	mannisk-ō()us	'humanity'
lowdhā	swa-lāu()a	'so great'
lowdhos	swa-lāu()s	'so great'
g ^w ētete	qīpi()	'ye say'
	qīpi()uh	'and say ye'
-rnjom	wit-u()ni	'knowledge'
	wald-u()ni	'authority'
apó	a()	'of, from'
	a()u	'off, from?'
wēlīs	wilei()	'thou wilt'
	wilei()u	'wilt thou?'

28.14. IE /t ē ã õ ō/ (17.8):

bhrátēr, -ōr	br()þar	'brother'
bhlōmongs	bl()mans	'flowers'
sāwelom	s()il	'sun'
drōwonom	tr()an	'trust'
mēnōt	m()na	'moon'
sējeti	s()jþ	'sows'
sētīs	-s()þs	'seed'
swīnom	sw()n	'pig, swine'
bhrūgis	br()ks	'useful'

28.15. IE /s o ø/ (18.3):

ad	()t	'at, by, from'
stōtis	st()þs	'place'
oktōw	()htāu	'eight'
waj	w()	'woe, alas'
	w()a-	'evil'
toj	þ()	'these, those'
kājkos	h()hs	'one-eyed'
lowbhējeti	ga-l()beip	'believes'

tongionom	þ()gkjan	'think'
tong-tós > tonktós	-þ()hts	'thought'
potēr	f()dar	'father'
pánkonom	f()han	'seize'

28.16. IE /e/ and [i] (19.5-6):

bhējdhomes, -mos	b()dam	'we await'
-senti	s()nd	'they are'
wéjkonom	w()han	'fight'
édeti	fra-()tjþ	'devours'
péku	f()hu	'cattle, wealth'
bhēwdhete	ana-b()udjþ	'ye command'
migh-stus > mikstus	m()hstus	'dung'
e+áweg	ana-()ðauk	'he added'
térkonom	þ()han	'thrive'
sék ^w eti	s()hvþ	'sees'
wiros	w()r	'man'
klépō	hl()fa	'I steal'
préknete	f-r()hniþ	'ye ask, inquire'
bhéro	b()ra	'I bear'

28.17. IE [u ǫ ǣ ʀ ʁ ʒ ʝ] (20.3-5):

jugom	j()k	'yoke'
plnós	f()lls	'full'
g ^w ētīs	ga-q()mþs	'assembly'
mgtīs	ga-m()nds	'remembrance'
tjājonom	þ()gkjan	'seem'
tjā-tós > tjāktós	mikil-þ()hts	'high-minded'
dhug(h)otēr > duktēr	d()htar	'daughter'
sunus	s()nus	'son'
dhurom	d()r	'door'
upo	()f	'under'
mǣtrom	m()rþr	'murder'

28.18. Long and overlong vowels in weakly stressed final syllables (21.3-4):

bhāgās	bōk()s	'letters'
jugā	juk()	'yokes'
stāwāj	stau()	'judgment'

k ^w omō-k ^w e	lvan()h	'each'
k ^w ejlām (ʔ-ōm)	lveil()	'of hours'
tosmē	þamm()	'this, that'
sunēw	sun()	'to a son'
wirōs	waifr()s	'men'
nemō	nim()	'I take'
þdherōd	undar()	'under'
g ^w ēnāj	qen()	'to a wife'
sā	s()	'this, that'
tekwi	þiw()	'handmaid'
k ^w osmō-k ^w e	lvammi()h	'each'
k ^w osmē	lvammi()	'whom, what'
eja	ij()	'they'
ejas	ij()s	'they'
k ^w otrōd	lwadri()	'whither'
k ^w ejlāmis	lveil()m	'hours'
tām	þ()	'this, that'

28.19. Short vowels of originally medial and final syllables (22.1-4):

wojda	wāit()	'I know'
bhēre	baifr()	'bear thou'
péku	faif()	'cattle, wealth'
bhērgt	bēr()n	'they bore'
bhrāterp	brōþar()	'brother'
bhrātrgs	brōþr()rs	'brothers'
ghostis	gast()s	'stranger'
kanomþ	hanan()	'cock'
ghostins	gast()ns	'strangers'
bhēreti	baifrþ()	'bears'
bhēroþþ	baifr()	'I may bear'
bhēroþt	baifr()	'he may bear'
bhērontaj (ʔ-toj)	baifrand()	'are borne'
toj	þ()	'these, those'
agros	akr()s	'field'
agronis	akr()ns	'fields'
kolados	hal()t()s	'lame'

28.20. Indo-European final consonants (23.2-5):

k ^w om	lva()	'when'
k ^w om	lva()-a	'whom'

jugom	ju()	'yoke'
k ^w ām	lvō()	'whom'
im	i()-a	'him'
en	i()	'in'
kanēn, -ō	hana()	'cock'
bhrātr, -ōr	brōþa()	'brother'
bhrātrgs	brōþru()	'brothers'
menōt	mēna()	'moon'
þdherōd	undarō()	'under'
ad	a()	'at, by, from'
toð	þa()-a	'this, that'
agros	akr()s	'field'
bhēromes, -mos	bairam()	'we bear'
k ^w ōteros	lvaþar()	'which (of two)'
lowsois	lāus()	'empty'

28.21. Additional developments involving liquids and nasals (24.2-10):

swesri	swi()	'sister'
knptóm	hu()d	'hundred'
sgtja	sun()ja	'truth'
-þnjo- (16.4, 24.5)	frāist-u()mi	'temptation'
genwum	kin()u	'cheek'
þinos	ful()s	'full'
k ^w osmē (24.6)	lva()ma	'whom'
minwisēn, -ō	min()iza	'smaller, less'
wrg-stwom > wrgstwom	waifr()stw	'deed, work'

28.22. IE [w] (25.2-7):

juwþkōs	ju()ggs	'young'
stāwejeti	stō()jþ	'judges'
stāwā	stau()a	'judgment'
sunewes	sun()s	'sons'
drewom	-tri()	'tree, vine'
drewomis	tri()arn	'trees'
klojwom	hlai()	'grave, tomb'
kwgtōs	h()nds	'dog'
tgnewes	þāurn()s	'thorns'
wrg-stwom > wrgstwom	()surst()	'deed, work'
sāwelom	s()il	'sun'

28.23. Vocalization of [j] (26.2-5):

gnjom	kun()	'race, brood'
gnjā	kun()a	'races, broods'
ejes	()s	'they'
ejā	i()a	'they'
ejās	i()ōs	'they'
prijā	frī()a	'free'
prijos	frī()s	'free'
kapjonom	haf()an	'heave, lift up'
kerdhijos	hafrd()s	'herdsman'
kerdhjom	hafrd()	'herdsman'
trejā	þri()a	'three'

28.24. Loss of Indo-European intervocalic [j] (27.1-6):

sėjeti	s()iþ	'sows'
sodėjomes, -mos	sat()am	'we set, place'
bhondhiþās	band()ōs	'bands, bonds'
ājeri	()r	'early'
gowsėjeti	kāus()þ	'chooses, tests'
sodėjeti	sat()þ	'sets, places'
sīgijeti	sōk()þ	'seeks'
solpājesi	salþ()s	'dost anoint'
solpājōs	salþ()s	'mayst anoint'
takajonom	þah()an	'be silent'
takajeti	þah()þ	'is silent'
takajnis	þah()ns	'silence'
sg. 1 sīgijō	sōk()a	'I seek'
2 sīgijesi	sōk()s	
du. 1 sīgijōwes, -wos	sōk()ōs	
pl. 1 sīgijomes, -mos	sōk()am	
2 sīgijete	sōk()þ	
3 sīgijonti	sōk()and	
sg. 1 nosėjō	nas()a	'I save'
2 nosėjesi	nas()s	
pl. 2 nosėjete	nas()þ	
sg. 1 takajō	þah()a	'am silent'
2 takajesi	þah()s	
pl. 1 takajomes, -mos	þah()m	
2 takajete	þah()þ	
3 takajonti	þah()nd	
kerdhijos (26.2b)	hafrd()s	'herdsman'
kerdhjōs	hafrd()s	'herdsmen'

GLOSSARY



The glossary includes all words of the texts, including proper nouns. References are made to the chapter in which each word occurs, and then to the specific line of the text. Thus "25/4" refers to Chapter 25 of this *Introduction*, verse 4 of Mark xvi, which is the text for that chapter. References to discussions of words within this *Introduction* are by chapter and section, e.g., §8.1 (Chapter 8, section 1).

Following each headword are (1) a listing of occurrences of that form of the word within this text and/or discussions of the word; (2) grammatical information about the word, within brackets; and (3) a gloss or other explanation. All words are listed alphabetically; derived forms are defined and explained under their own entries, with reference to the main entry.

NOUN and ADJECTIVE headwords, including participles, are nominative and singular unless marked otherwise.

VERB headwords are infinitives unless marked otherwise.

Mood is not marked in VERB entries if it is indicative.

Voice is not marked in VERB entries if it is active.

Present participles have (nt) as stem class; past participles have (o).

Subordinate entries have the same grammatical features as the headword in the set (including the default features described above) unless otherwise indicated.

Uppercase Roman numerals show the class of strong VERBS.

Lowercase roman numerals show the class of weak VERBS.

"cf." refers the user to a specified section of the book.

"see" and "see also" refer the user to another entry.

[A]	= accusative	[part.]	= participle
[adj.]	= adjective	[pass.]	= passive
[adv.]	= adverb	[phr.]	= phrase
[cj.]	= conjunction	[pl.]	= plural
[D]	= dative	[prep.]	= preposition
[f.]	= feminine	[pres.]	= present
[G]	= genitive	[pret.]	= preterit
[imper.]	= imperative	[pron.]	= pronoun
[indef.]	= indefinite	[rel.]	= relative
[interrog.]	= interrogative	[sg.]	= singular
[m.]	= masculine	[Voc.]	= vocative
[n.]	= neuter	[+ A], etc.	= case government
[N]	= nominative	()	= stem class
[num.]	= number/numeral	*	= unattested form
[opt.]	= optative		

[1] = 1st person [2] = 2nd person [3] = 3rd person

Gk. = Greek

Heb. = Hebrew

Lat. = Latin

aba cf. §8.1 [m.] man, husband
 abraba 25/4 [adv.] very, exceedingly
 abrs 11/14 [m. (o)] great, mighty
 abu (= af + interrog. -u) 22/34 [prep., +D] of?
 af 1/13, 14/18, 23/21, 23/27, 24/43, 25/3, 25/8, 25/9, 28/12 [prep., +D] from, of, by, on (see also abu)
 afäikan cf. §6.1 [VIIa] deny
 afafäik 5/6 [3 sg. pret.]
 afar 4/6, 6/11, 8/1, 11/13 [prep., +A] after
 afar dagans 2/12 [adv. phr.] after some days
 afar-sabbatus [m. (wu)] After-Sabbath, Sunday
 afarsabbatë 25/2 [G pl.]
 afgagan [VII] go away, depart
 affidja 20/15; cf. §17.1 [3 sg. pret.]
 afuridinjan 27/12 [i] cleanse away
 afvapjan [i] choke
 afvapidedun 9/7 [3 pl. pret.]
 afvapjand 10/19 [pres. part., m., of *afvapjan*] choking
 affidja [3 sg. pret. of *afgagan*] 'go away, depart,' q.v.
 aflagan [i] put away
 aflagida 26/11 [1 sg. pret.]
 aflätöt [3 sg. pret. of *afletan*] 'leave, let be, forgive,' q.v.
 afleijan [i] go away
 afläip 11/13 [3 sg. pret.]
 aflätan [VII] leave, let be, forgive
 aflätöt 8/10 [3 sg. pret.]

aflet 1/12 [2 sg. imper.]
 afletam 1/12 [1 pl. pres.]
 aflifnan [iv] be left, be left over, remain
 aflifnöda 20/13 [3 sg. pret.]
 aflifnandains 20/12 [pres. part., f. A pl. of *aflifnan*] remaining
 aflifnöda [3 sg. pret. of *aflifnan*] 'remain,' q.v.
 aflinnan [IIIa] depart
 aflunnon 4/3 [3 pl. pret.]
 afmätan [VII] cut off
 afmätait 7/12 [3 sg. pret.]
 afmarzeins 10/19 [f. (ü)] deceitfulness
 afniman [IV] take away
 afnimip 27/29 [3 sg. pres.]
 afsnejpan [I] cut off, kill
 afsnäip 13/27 [3 sg. pret.]
 aftra 20/15, 22/33, 22/40, 23/12, 23/13, 24/37 [adv.] again, back, a second time
 afturnists 19/35 [m. (o)] last, aftermost
 afpluhan [III] run away, flee
 afpluhip 16/13 [3 sg. pres.]
 afwalwips 25/4 [past part., m., of *afwalwan*] rolled away
 afwalwan [I] roll away
 afwalwäi 25/3 [3 sg. pres. opt.]
 aggilus 2/4, 2/5, 2/9, 3/7, 28/11, 28/16 [m. (u)] angel (from Gk. ἀγγελος)
 agglä 26/1 [G pl.]
 agis 28/15 [n. (o)] fear
 agisis 3/2 [G sg.]
 aglö 10/17 [f. (n)] anguish, distress
 aglöñ 8/6 [A sg.]
 ahma [m. (n)] spirit, the Spirit

ahmam 8/8 [D pl.]
 ahman 17/55 [A sg.]
 alva [f. (ö)] river, water
 alväi 6/2, 6/4 [D sg.]
 äigan* [pret. pres.] have
 äih 16/16; cf. §16.2 [1 sg. pres.]
 äihä 11/11 [3 sg. pret.]
 äigin [n. (o)] property
 äiginis 11/12 [G sg.]
 äih [1 sg. pres. of *äigan**] 'have,' q.v.
 äihä [3 sg. pret. of *äigan**] 'have,' q.v.
 äihts [f. (ö)] possession
 äihtins 26/3 [A pl.]
 Aileisabaip 28/2, 28/18 Elizabeth
 äilöe, äilöe, äima sibakpanei 24/34 (initial Hebrew words of Psalm xxii transliterated into Gothic via Gk.)
 äin 19/37 [n. A sg. of *äins*] 'one'
 äin 16/16 [A sg. of *äins*] 'one, alone, only' (see also *ni sökeip*...)
 äin... äin... äin 9/8, 10/20 [n. (o)] one... another... another
 äina 18/27 [f. A sg. of *äins*] 'one'
 äina 14/19 [f. A sg. of *äins*] 'a certain one'
 äinahö 17/42 [f. (n) A sg.] only, sole
 äinamma [D sg. of *äins*] 'a certain one,' q.v.
 äinana [A sg. of *äins*] 'a certain one,' q.v.
 äinans [A pl. of *äins*] 'one, alone, only,' q.v.
 äinvarjizuh cf. §20.2c [m.] each one

äinöhun [A sg. of *äinshun*] 'one, any,' q.v.
 äins 1 [num., (o)] one
 äin 19/37 [n. A sg.]
 äina 18/27 [f. A sg.]
 äins 14/18, 16/16, 20/9, 20/15 [adj., m.] one, alone, only
 äin 16/16 [A sg.] (see also *ni sökeip*...)
 äinans 15/46 [A pl.]
 äins 18/29, 20/18, 24/36 [indef. pron., m.] one, a certain one
 äina 14/19 [f. A sg.]
 äinamma 18/24 [D sg.]
 äinana 12/19, 18/24, 22/39, 23/27 [A sg.]
 äinshun cf. §17.2 [indef. pron.] one, any
 äinöhun 17/51 [m. A sg.]
 äinöhun 22/38 [f. A sg.]
 äir 25/2 [adv.] early
 äirzans [m. pl.] the ancients (from *äiris* 'earlier')
 äirizam 15/21 [D pl.]
 äirpa 14/18 [f. (ä)] earth, region
 äirpa 9/5, 9/8 [A sg.]
 äirpäi 1/10, 6/11, 10/20, 24/33 [D sg.]
 äirpös 9/5 [G sg.]
 äipe 24/40 [f. (n)] mother
 äipein 17/51 [A sg.]
 äipäu 22/36 [ej.] then, in that case
 äipäu 10/17, 14/17, 14/18, 18/31, 21/1, 26/1, 27/1 [ej.] or, else (see also *untë jaddi*...)
 äiw [A sg. of *äiws*] (see *ni äiw*)
 äiwaggjöu [f. (n)] gospel (from Gk. εὐαγγέλιον)
 äiwaggjöñ 8/1 [A sg.]
 äiwaggjöñs 8/13 [G sg.]
 äiwins [A pl. of *äiws*] time, age,

eternity, 'q.v.]
äiwiskõn [ii] act unseemly
äiwiskõp 26/5 [3 sg. pres.]
äiws [m. (wo/i)] time, age,
 eternity
äiw [A sg.] (see *nä äiw*)
äiwins 1/13 [A pl.]
äiz 26/1 [n. (o)] brass, metal,
 coin
ak 1/13, 10/17, 14/17, 17/52,
 19/37, 22/40, 27/15 [c.] but
 (usually after a negative clause)
akel 20/9, 25/7 [c.] but,
 however, still, nonetheless
akët [7n.] vinegar (from Lat.
acētum)
akeitis (= *akētis*) 24/36 [G
 sg.]
akran [n. (o)] fruit
akran 9/7, 9/8, 10/20 [A sg.]
akranalus 10/19 [m. (o)]
 fruitless
akrs [m. (o)] field
nkra 2/3, 2/5, 13/25, 23/21
 [D sg.]
Alaiksandrus [m. (u)] Alexan-
 der
Alaiksandrūs 23/21 [G
 sg.]
alaiparba 11/14 [m. (n)] very
 poor
aleina 18/27 [f. (ä)] eli,
 cubit
alhs [f. (root noun)] temple
alh 28/8 [A sg.]
als (= *alhs*) 24/38 [G sg.]
alidan 12/23, 13/27, 13/30
 [past part., m. A sg. of *aljan*]
 brought up, fattened
alja 17/51 [c.] except
aljanõn [ii] envy
aljanõp 26/4 [3 sg. pres.]
 all cf. §11.1 [n. (o)] all the,
 every, the whole

all 3/5, 5/1, 6/9, 13/31,
 18/32, 26/2, 26/7 [n. A
 sg.]
alla 23/16, 26/2 [f. A sg.]
allai 17/52, 22/40, 24/33,
 27/2 [m. N pl.]
alläm 19/35 [D pl.]
alläzë 19/35, 26/2, 27/9,
 27/10 [G pl.]
allamma 11/14, 18/29 [D
 sg.]
allans 17/54 [m. A pl.]
allata 11/13, 26/7 [n. A sg.]
 (see also *untë allata* . . .)
allös 26/3 [f. A pl.]
alls 28/9 [m. N sg.]
alläprö 8/11 [adv.] from all
 sides
allis 19/41, 23/14 [adv.] at
 all, wholly, in general, indeed
allös [f. A pl. of *all* 'every,' q.v.]
alls [m. N sg. of *all* 'every,' q.v.]
älpiza 13/25 [substantive, m.
 (jo)] older, elder (from *älpeis*
 'old')
ämën 1/13, 14/18, 19/41, 21/2,
 21/5 amen, truly (from Heb.
ämën via Gk.)
an 22/37 [interrog. particle]
 then? so?
*ana*¹ 1/10, 2/3, 2/5, 3/9, 3/10,
 9/5, 10/16, 10/20, 13/25, 19/
 37, 20/10, 24/33 [prep., + D]
 into, upon, in
*ana*² 12/20, 12/22, 15/45, 18/27,
 19/36, 23/17, 23/22, 23/24,
 24/36 [prep., + A] into, up-
 on, in
ansuikan 18/27 [VII] add,
 add to
anabudjan [II: + D of a person,
 + A of a thing] command,
 order
anabiup (or *-ud*) 7/11, 17/

55 [3 sg. pret.]
anabudijp 8/8 [3 sg. pres.]
 anabusan [f. (ä)] command,
 commandment
anabusan 13/29 [A sg.]
anabuse 14/19 [G pl.]
anafilhan [III] deliver, commit
anafulhan 22/35 [3 pl.
 pret.]
anakumbjan 20/10 [i] re-
 cline (root from Lat. *cumbere*)
anakumbidëdun 20/10 [3
 pl. pret.]
anakumbjandam 20/11 [pres.]
 part., D pl., of *anakumbjan*
 those who were sitting
anapanbjands 24/43 [pres. part.,
 m., of *anapanbjan*] being
 bold
and 5/1, 11/14 [prep., + A]
 along, among, throughout
andanahiti [n. (jo)] evening
andanahita 24/42 [D sg.]
andbahtans [A pl. of *andbahts*
 'officer, servant,' q.v.]
andbahti [n. (jo)] service,
 ministry
andbahtjam 4/10 [D pl.]
andbahtjan [i] serve, minister
andbahtidëdun 24/41 [3
 pl. pret.]
andbahts 19/35 [m. (o)] of-
 ficer, servant
andbahtans 3/5, 7/1 [A pl.]
andbahtös 22/36 [N pl.]
andhafjan cf. §5.2 [VII] an-
 swer
andhöf 5/6, 17/50, 19/38,
 20/7, 22/34, 22/35, 22/36
 [3 sg. pret.]
andhafjands 13/29, 22/37, 23/12
 [pres. part., m., of *andhafjan*]
 answering
andhäusida 28/17 [past part.,

f., of *andhäusjan*] heard
andhäusjan [i] listen to, hear,
 obey
andhäusjäändu 21/7 [3
 pl. pass. pres. opt.] they
 will be heard
andniman [IVa] receive, take
andniam 5/1, 13/27 [3 sg.
 pret.]
andnëmun 5/3, 21/2 [3
 pl. pret.]
andnimand 10/20 [3 pl.
 pres.]
andnimijp 19/37 [3 sg.
 pres.]
Andraias 20/8 [m.] Andrew
andrinnan [III] dispute, race,
 contend
andrunnun 19/34 [3 pl.
 pret.]
andwairpi [n. (jo)] presence
andwairpi [A sg.] (see
 following phrasal entry)
andwairpja 12/18, 12/21,
 28/5 [D sg.] (see also
in andwairpja)
andwairpi wijra andwairpi
 26/12 face to face
andwasjan [i] divest, disrobe
andwasidëdun 23/20 [3
 pl. pret.]
ansts cf. §9.1 [f. (ä)] grace,
 favor
anbar 10/19 [n. (o)] other,
 second
anpara 16/16 [n. A pl.]
anparai 22/34 [m. N pl.]
anparamma 18/24 [m. D
 sg.]
anparana 18/24 [m. A sg.]
anparös 24/41 [f. N pl.]
anparup-jan (*anpar-uh-jan*) 9/5
 [n.] and another
arbidjan [i] work, toil

arbáðjand 18/28 [3 pl. pres.]
 Aremapaia Arimaþea
 Aremapaia 24/43 [G sg.]
 armaháirþia 21/4 [f. (ó)]
 almsgiving, mercy, charity
 armaðion 21/1, 21/2, 21/3 alms
 [f. A sg. (n)]
 armins [A pl. of *arms* 'arm,' q.v.]
 arms¹ cf. §18.1 [m. (o)]
 poor
 arms² [m. (i)] arm
 armins 19/36 [A pl.]
 arómata 25/1 [A pl.] spices
 (from Gk.)
 asneis 16/12, 16/13 [m. (jo)]
 hireling, servant
 asnjé 12/17, 12/19 [G pl.]
 at 9/6, 12/20, 24/42, 24/45,
 25/2 [local or temporal prep.,
 +D] at, by, to, from, of, with
 (introduces absolute phrases in
 24/42 and 25/2)
 atáugjan [i] show, appear
 atáugida 6/9, 25/9 [3 sg.
 pret.]
 atdrusan [ii] fall
 atdrusan 27/7 [3 pl. pret.]
 atgaf [3 sg. pret. of *atgiban* 'give,
 deliver,' q.v.]
 atgaftr [2 sg. pret. of *atgiban*
 'give, deliver,' q.v.]
 atgaggan [VII] come, go, enter,
 approach
 atiddja 13/25 [3 sg. pret.]
 atiddjéðun 25/2 [3 pl.
 pret.]
 atgaggands 28/8 [pres. part.,
 m., of *atgaggan*] coming, go-
 ing, approaching, entering
 atgaggandans 10/19 [N pl.]
 atgaggandeins 25/1, 25/5
 [f. N pl.]
 atgiban, [V] give, give up, de-
 liver

atgaf 23/15 [3 sg. pret.]
 atgaftr 13/29 [2 sg. pret.]
 atgibaú 26/3 [1 sg. pres.
 opt.]
 athafjan 24/36 [VII] take
 down
 atháitan [VII] summon
 athaháit 7/1 [3 sg. pret.]
 atháitands 13/26, 24/44 [pres.
 part., m., of *atháitan*] sum-
 moning
 atiddja [3 sg. pret. of *atgaggan*
 'come, go, enter, approach,' q.v.]
 atiddjéðun [3 pl. pret. of *atgaggan*
 'come, go, enter, approach,' q.v.]
 atlagjan [i] lay, lay on; put on
 atlagjéðun 23/17 [3 pl.
 pret.]
 atsalþvan [V] observe, give
 heed to, take heed
 atsalþviþ 21/1 [2 pl. imper.]
 atstandans 24/39 [pres. part.,
 m., of *atstandan*] standing near
 atstandandane 24/35 [G pl.]
 atta¹ 12/20, 12/22, 13/27, 13/
 28, 15/48; 16/15, 18/26, 18/32,
 21/4, 21/6, 21/8 [m. (n)]
 father, the Father
 atta² 1/9, 11/12, 12/18,
 12/21 [Voc. sg.]
 atian 16/15, 17/51, 23/21
 [A sg.]
 attin 11/12, 12/18, 12/20,
 13/29, 21/1, 21/6 [D sg.]
 atins 8/12, 12/17, 15/45
 [G sg.]
 attiuhan [ii] draw, bring, take
 attafihun 23/22 [3 pl. pret.]
 atwalwjan [i] roll to
 atwalwida 24/46 [3 sg.
 pret.]
 atwójpan [i] call
 atwójpida 19/35 [3 sg. pret.]
 apþan 10/15, 15/22, 15/44

[c.] but, yet, however
 áaftó [adv.] perhaps (see *nú*
áaftó)
 áaugó [n. (n)] eye
 áugané 8/12 [G pl.]
 áugóna 20/5 [A pl.]
 áuhns* [7m.] oven
 áuhn 18/30 [A sg.]
 áuk 8/2, 8/12, 14/18, 14/20, 15/
 46, 18/32, 19/39, 19/41, 21/7,
 21/8, 25/4, 25/8 [c.] for
 áukan cf. §6.1 [VIIa] increase
 áusó [n. (n)] ear
 áusóna 8/13 [N pl.]
 áupjida [f. (ð)] desert, waste-
 land
 áupjida 6/2, 6/5 [A sg.]
 : áupjidaí 6/1, 6/3, 6/6 [D sg.]
 awépi 16/16 [n. (jo)] flock
 of sheep
 awiliúðonds 20/11 [pres. part.,
 m., of *awiliúðön*] 'giving
 thanks
 awistr* [n. (o)] sheepfold
 awistris 16/16 [G sg.]
 'b (twá) 20/9 [num.] two
 bad [3 sg. pret. of *bidjan* 'ask,
 beg, entreat,' q.v.]
 báí [num., m.] both
 ba 7/4, 28/2 [n. pl.]
 baíran cf. §§5.1, 10.2, 12.1,
 14.3, 21.1 [IVb] bear,
 carry
 baírand 10/20 [3 pl.
 pres.]
 bar 9/8 [3 sg. pret.]
 bérun 2/13 [3 pl. pret.]
 baírhtein [D sg. of *baírhtei*
 'brightness'] (see in *baírhtei*)
 bond
 banst [m. (i)] barn
 banstins 18/26 [A pl.]

bar [3 sg. pret. of *baíran* 'bear,
 carry,' q.v.]
 Barabba 22/40 [m.] Barab-
 bas
 Barabban 22/40, 23/15
 [A sg.]
 barizeins [m. (o)] (made of)
 barley
 barizeinam 20/13 [D pl.]
 barizeinans 20/9 [A pl.]
 barn¹ 4/11 [n. (o)] child
 barn² 3/2, 3/4, 4/3, 19/36
 [A sg.]
 barna 3/7, 4/7 [D sg.]
 barné 3/5, 3/9, 3/10, 19/
 37, 28/1 [G pl.]
 barnilló 13/31 [n. (n) Voc. sg.]
 little child, son
 barniskei [f. (n)] childish thing
 of sheep
 barniskeins 26/11 [A pl.]
 baþ [3 sg. pret. of *bidjan* 'ask,
 beg, entreat,' q.v.]
 baúrgja [m. (n)] citizen
 búrgjané 11/15 [G pl.]
 baúrgs cf. §15.1 city
 béðun [3 pl. pret. of *bidjan* 'ask,
 pray, entreat,' q.v.]
 beidands 24/43 [pres. part.,
 m., of *beidan*, I: +G] awaiting
 beidandans 28/9 [N pl.]
 bérun [3 pl. pret. of *baíran* 'bear,
 carry,' q.v.]
 bérujsús 3/9, 4/3, 4/5 [m. (jo)
 pl.] parents
 Bēþlahafim 2/1, 2/6, 3/3 [D sg.]
 Bethlehem
 bi¹ 3/2, 3/3, 8/9, 10/19, 15/44,
 18/28, 22/34 [prep., +A]
 about, regarding
 bi² 3/5, 4/2, 28/6 [prep., +D]
 according to, by
 bi sunjái 24/39 [adv.] truly,
 in truth
 bida 28/17 [f. (ð)] prayer,

entreaty
bidjan 21/5; cf. §5.2 [Va: +A or objective G] ask, beg, pray, entreat
bad (or -b) 7/9, 13/28, 17/41, 24/43 [3 sg. pret.]
bédun 8/9 [3 pl. pret.]
bidei 21/6 [2 sg. imper.]
bidjais 21/6 [2 sg. pres. opt.]
bidjâip¹ 15/44 [2 pl. pres. (hortative) opt.]
bidjâip² 21/5, 21/8 [2 pl. pres. opt.]
bidjandansub-pan (= *bidjandans* + *-uh* + *pan*) 21/7 and when praying
bigitan [V] find, meet, meet with
bigêtun 2/11 [3 pl. pret.]
bigita 22/38 [1 sg. pres.]
bigitans 12/24, 13/32 [past part., m., of *bigitan*] found, met, met with
bihahjan [VII] laugh at, deride
bihöhun 17/53 [3 pl. pret.]
bilâif [3 sg. pret. of *bileiban* 're-main,' q.v.]
bilâift [2 sg. pret. of *bileiban* 're-main,' q.v.]
bilâikan [VII] mock
bilâikâikan 23/20 [3 pl. pret.]
bilâist [2 sg. pret. of *bileiban* 'leave, forsake,' q.v.]
bileiban* [Ia] remain
bilâif 4/4 [3 sg. pret.]
bilâift 4/7 [2 sg. pret.]
bileiband 26/13 [3 pl. pres.]
bileipan [I: +D] leave, forsake
bilâist 24/34 [2 sg. pret.]
bileipip 16/21 [3 sg. pres.]
binah cf. §16.2 (it) behaves
bindan cf. §4.2 [IIIa] bind

bispeiwān [I] split upon
bispiwān 23/19 [3 pl. pret.]
biḅē 4/1, 4/3, 4/5, 5/9, 7/4, 7/7, 10/17, 11/14, 20/12, 23/20, 24/33, 26/10, 26/11 [cj.] when
biḅti¹ 22/39 [n. (jo)] practice, custom
biḅti² 4/2 [A sg.]
biḅtja 28/6 [D sg.]
biḅtjis 4/3 [G sg.]
biwābidāna 25/5 [past part., m., A sg. of *biwābidjan*, I] clothed, wrapped
biwējâu [1 sg. pret. opt. of *bi-wisan* 'feast, make merry,' q.v.]
biwindan [III] wrap, swathe, wind
biwand 24/46 [3 sg. pret.]
biwan cf. §13.1 [V] feast, make merry
biwējâu 13/29 [1 sg. pret. opt.]
blinda cf. §10.4 [weak adj.]
blind
blinds cf. §11.1 [strong adj.]
blōma [m. (n)] flower
blōmans 18/28 [A pl.]
blōp 3/10 [n. (o)] blood
bōkareis [m. (jo)] scribe
bōkarjē 3/3, 14/20 [G pl.]
bōkarjōs 5/4 [N pl.]
bōtōs [G sg. of *bōta* 'advantage' (see *ni waht bōtōs* . . .)]
brigan 7/11, 16/16; cf. §17.2 bring
brāhta 7/12, 11/13 [3 sg. pret.]
briggāis 1/13 [2 sg. pres. opt.]
bringip 12/22 [2 pl. imper.]
bringandans 12/23 [pres. part., N (for Voc.) pl., of *brigan*] bringing

brinnō 8/10 [f. (n)] fever
brinnōn 8/9 [D sg.]
brōḅar 13/27, 13/32, 20/8; cf. §15.1 [m. (r)] brother
brōḅr 15/22 [D sg.]
brōḅrs 7/3, 7/5 [G sg.]
brūkjan cf. §17.2 [I] use
bugjan cf. §17.2 [I] buy
bugjam 20/5 [1 pl. pres.]
dags 4/3; cf. §2.3 [m. (o)] day
daga 1/11, 2/6, 18/30 [D sg.]
dagam 2/1, 5/1, 6/4 [D pl.]
dagans 4/6, 4/8, 11/13 [A pl.] (see also *afar dagans*)
dagē 6/6, 28/3 [G pl.]
dagis 2/11, 4/3, 25/2 [G sg.]
dāils [f. (d)] share, portion
dāl 11/12 [A sg.]
dāilāi [D sg.] (see *us dāilāi*)
dalaḅ [adv.] down (see *und dalaḅ*)
dāug cf. §16.2 (it) profits
dāuhtar 7/7, 17/42, 17/49 [f. (r)] daughter
dāuḅips 6/4 [past part., m., of *dāuḅipan*] baptized
dāuḅidāi 5/3, 6/2 [N pl.]
dāuḅjands 5/1, 6/1 [pres. part., m., of *dāuḅjan*] baptizing
dāuḅjandins 7/11 [G sg.] [of St. John] the Baptist
dāur [n. (o)] entrance
dāura 24/46 [D sg.]
dāuram 3/10 [D pl.]
dāurōm 25/3 [f. (n) D pl.] doorway
dāuḅaus [G sg. of *dāuḅaus* 'death,' q.v.]
dāuḅ 12/24, 13/32 [m. (o)] dead
dāuḅus [m. (u)] death
dāuḅus 27/6 [G sg.]
diabaḅulus 6/7, 6/9 [m. (u)]

devil (from Gk. δαίμωνος)
disdāiljan [i] divide, share
disdāilja 11/12 [3 sg. pret.]
disdāiljandans 23/24 [pres. part., m., of *disdāiljan*] dividing
disdrūsan [II] fall upon
disdrūs 28/15 [3 sg. pret.]
dissitan [V] seize upon
diz-uh-ḅan-sat 25/8 [3 sg. pret.] (*diz-sat* with interpolated *uh-ḅan*)
disskritnan [iv] become torn
disskritnōda 24/38 [3 sg. pret.]
distahjan [i] waste, scatter
distahida 11/13 [3 pl. pret.]
distahjip 16/12 [3 sg. pres.]
diups [f. (o)] deep
diupāizōs 9/5 [G sg.]
dius* [n. (o)] wild animal
diuzam 6/6 [D pl.]
diz-uh-ḅan-sat see *dissitan*
dragkjan [i] give to drink
dragkida 24/36 [3 sg. pret.]
drāitjan [i] trouble
drāibei 17/49 [2 sg. imper.]
drāuhnōs [A pl. of *drāusan* 'piece,' q.v.]
drāus [3 sg. pret. of *drāusan* 'fall,' q.v.]
drāuhnōs [f. pl. (d)] pieces
drāuhnōs 20/12 [A pl.]
drigkan 23/23 [III] drink
drigkâip 18/25 [2 pl. pres. opt.]
drigkam 18/31 [1 pl. pres.]
drūsan [II] fall
drūs 12/20 [3 sg. pret.]
drūsands 17/41 [pres. part., m., of *drūsan*] falling
du 2/5, 2/10, 3/5, 3/7, 4/7, 5/2, 6/9, 7/1, 7/4, 8/1, 8/5, 8/11, 9/3, 11/12, 12/18, 12/22, 13/27, 13/29, 13/31, 17/49, 18/26,

- 19/34, 19/35, 19/36, 20/5,
20/9, 20/12, 21/1, 21/6, 22/37,
22/38, 23/12, 23/14, 24/43,
24/46, 25/2, 25/3, 25/6, 25/7,
28/7, 28/16 [prep., +D] to,
for, as
- duginnan [III] begin
- dugann 11/14 [3 sg. pret.]
- dugunnun 12/24, 23/18
[3 pl. pret.]
- dulvë 24/34 [adv.] why,
wherefore?
- dupë (or -þþë) 18/25, 28/17
[adv.] hence, because, more-
over, therefore
- dwala 15/22 [m. (n) Voc. sg.]
thou fool!
- e' (2mf) 20/9 [num.] five
- ei 6/7, 12/19, 12/21, 13/29,
14/17, 15/45, 17/56, 19/41,
20/5, 21/2, 21/4, 21/5, 21/7,
22/36, 22/37, 22/39, 23/12,
23/15, 23/20, 23/21, 24/36,
24/44, 25/1, 26/3, 27/17,
28/17 [cj.] that, so that
- ei [relative particle] (in *saet*,
set, *söet*, *þáiet*, *þámet*, *þammet*,
þaret, *þatet*, *þei*, *þizáiet*, *þizei*,
þöet, and *þözet*, qq. v.)
- eis [N pl. of *is* 'he', q.v.]
- fadrein 17/56 [n. (o) (unin-
flected) pl.] parents
- fagnönn 13/32 [II] rejoice
- faginöþ 26/6 [3 sg. pres.]
- faginönds 5/9 [pres. part., m.,
of *fagnönn*] rejoicing
- fahöps (or -ds) cf. §9.1 [f. (i)]
joy
- fahédái 10/16 [D sg.]
- faiflökun [3 pl. pret. of *fökun**
'bewail,' q.v.]
- faifráis [3 sg. pret. of *fráisan*
- 'tempt,' q.v.]
- fáirgreipands 17/54 [pres. part.,
m., of *fáirgreitan*, I] taking
hold of
- fáirguni [n. (o)] mountain
- fáirguni 20/15 [A sg.]
- fáirgunja 26/2 [A pl.]
- fáirvuss [m. (u)] the world
- fáirváu 22/26, 22/37 [D sg.]
- fáirvina [f. (á)] fault, accusation
- fáirvönn 22/38 [G pl.]
- fáirvöns 23/26 [G sg.]
- fáirra' 2/9 [prep., +D] far
from
- fáirra' 3/8, 11/13, 12/20
[adv.] far, afar
- fáirrabrö 24/40 [adv.] from
afar
- faran [VI] go, fare, travel
- för 6/5 [3 sg. pret.]
- Fareisaius [m. (u/i)] Pharisee
- Fareisaië 14/20 [G pl.]
- Fareisaiets 5/4 [N pl.]
- fáur 7/10, 8/2, 9/4, 16/11,
16/15, 19/40, 27/18 [prep.,
+A] for, before, by
- fáura 5/7, 17/41, 21/2 [prep.,
+D] before, for, on account of
- fáuráhäh 24/38 [n. (o)] cur-
tain, veil
- fáuramplæis' 17/41 [m. (o)]
ruler, chief
- fáuramplæis' 17/49 [G sg.]
- fáuráúþ [3 sg. pret. of *fáuráú-
dán* 'command, forbid,' q.v.]
- fáuráiggann [VII] go before
- fáuráiggaggþ 25/7 [3 sg.
pres.]
- fáuráúdan [III] command, for-
bid, order, charge
- fáuráúð (= -áúþ) 17/56
[3 sg. pret.]
- fáurhrtjan [I] fear, be afraid
- fáurhrti 17/50 [2 sg. imper.]

- fáurhtjan sis [I] be fearful, be
afraid
- fáurhteip izwis 25/6 [2 pl.
imper.]
- fáurþizei 21/8 [cj., + opt.] be-
fore
- fáiis [2 sg. pres. opt. of *fijan*
'hate,' q.v.]
- fíand [A sg. of *fíandis* 'enemy,'
q.v.]
- fídwör tíguns 6/6 [num., A pl.]
forty
- fíggargulþ [n. (o)] finger ring
- fíggargulþ 12/22 [A sg.]
- fíjan [III] 'hate'
- fíais (= *fíáis*) 15/43 [2 sg.
pres. (hortative) opt.]
- fíjáiþ 18/24 [3 sg. pres.
indic.]
- fíjands cf. §15.1 [m. (ntr)]
enemy
- fíand (= *fíand*) 15/43
[A sg.]
- fíjands 15/44 [A pl.]
- Filíppus 20/7 [m. (u)] Philip
- Filíppú 20/5 [D sg.]
- fílu' 3/5, 13/29, 20/5 [adj.
(u)] much, many (see also *zwa*
fílu swë)
- fílu' 12/17, 25/2 [adv., +G]
very, greatly
- fíluwárdei [f. (n)] wordiness
- fíluwárdein 21/7 [D sg.]
- fíluwárdjan [I] use many
words, be wordy
- fíluwárdjáiþ 21/7 [2 pl.
pres. (hortative) opt.]
- fímf 20/10, 20/13 [num.]
- fíve
- fín (= *fíuáfin*) [D sg. of *fíuáfu*
'lord, Lord,' q.v.]
- fíns (= *fíuáfíns*) [G sg. of *fíuáfu*
'lord, Lord,' q.v.]
- fínþan [IIIa] find out
- fúnþun 4/5, 4/6 [3 pl.
pret.]
- fúnþands 24/45 [pres. part., m.,
of *fúnþan*] finding out
- fískans [A pl. of *físk* 'fish,' q.v.]
- fískë [G pl. of *físk* 'fish,' q.v.]
- fískja [m. (n)] fisherman
- fískjans 8/2 [N pl.]
- físk [m. (o)] fish
- fískans 20/9 [A pl.]
- fískë 20/11 [G pl.]
- fíuáttjan [I] be pretentious
- fíuáteip 26/4 [3 sg. pres.]
- fíökun* [VII] bewail
- faiflökun 17/52 [3 pl. pret.]
- fódeins [f. (i/á)] food
- fódeinái 18/25 [D sg.]
- fóðjan [I] feed
- fódeip 18/26 [3 sg. pres.]
- fón [n. (úrrégular)] fire
- fúnins 15/22 [G sg.]
- för [3 sg. pret. of *faran* 'go,
travel,' q.v.]
- fötus [m. (u)] foot
- fötun 17/41 [D pl.]
- fötuns 12/22 [A pl.]
- fractjan [I] give away as food
- fractjáu 26/3 [1 sg. pres.
opt.]
- fragiban [V] give, grant
- fragaf 24/45 [3 sg. pret.]
- frahuh (= *fráh* + *uh*) 13/26
and (he) asked
- fráthnan cf. §5.4 [Vb] ask,
question
- fráh 7/8, 19/33, 24/44 [3
sg. pret.] (see also *frahuh*)
- fréhan 5/5 [3 pl. pret.]
- fráisan cf. §6.1 [VIIa] tempt
- faifráis 6/7 [3 sg. pret.]
- fráisands 20/6 [pres. part., m.,
of *fráisan*] tempting
- fráistubni [f. (j/á)] temptation
- fráistubnjái 1/13 [D sg.]

- fráistubnjóm 6/9 [D pl.]
 fraitan cf. §5.1
 frét 13/30 [3 sg. pret.]
 frétun 9/4 [3 pl. pret.]
 fráiv [n. (wo)] seed
 fráiva 9/3 [D sg.]
 frakunnann [pret. pres., + D] despise
 frakann 18/24 [3 sg. pres.]
 fralétan [VII] free, let, allow
 fralaftót 17/51, 23/15 [3 sg. pret.]
 fralétu 22/39 [1 sg. pres. opt.]
 fratúsans 4/5, 12/24, 13/32 [past part., m., of *fratúsana*, IIa] lost
 fram 5/9, 6/4, 6/8, 17/49, 21/1, 21/2, 25/11, 27/26 [prep., + D] from, by, because of
 framaldrs [n. (o)] very old
 framaldra 28/3 [N pl.]
 fraqtastjan [II] destroy
 fraqsteip 19/41 [3 sg. pres.]
 fraqtinan [IV] be destroyed, be lost, perish
 fraqtina 12/17 [1 sg. pres.]
 fraqtinái 20/12 [3 sg. pres. opt.]
 fraþi [n. (jo)] understanding, knowledge
 fraþja 4/11 [D sg.]
 fraþjan [VI: + D or + A] understand
 fraþjái 27/1 [3 sg. pres. opt.]
 fráþ 26/11 [1 sg. pret.]
 fráþun 5/5 [3 pl. pret.]
 fráþja 8/1, 8/6 [m. (n)] lord, Lord
 fin (= *fráfin*, below)
 fins (= *fráfinns*, below)
 frárum 18/24 [D pl.]
 frárum 8/9 [A sg.]
- frárum 8/11; (as *fin*) 27/26 [D sg.]
 frárum (as *fins*) 28/8, 28/12 [G sg.]
 frawas [3 sg. pret. of *fravanna*] 'spend, exhaust,' q.v.
 frawaðrta 12/21 [1 sg. pret. of *frawaðrta*, I] I sinned
 frawaðrta mis 12/18 [1 sg. pret. of *frawaðrta stá*, I] I sinned
 frawaðrts [f. (t)] sin
 frawaðrtsins 27/11 [A pl.]
 frawilwan [III] snatch, catch
 frawilwip 16/12 [3 sg. pres.]
 frawisan [V: + D] spend, exhaust
 frawas 11/14 [3 sg. pret.]
 fréhan [3 pl. pret. of *fráhan*] 'ask, question,' q.v.
 frét [3 sg. pret. of *fráttan*] 'devour,' q.v.
 frétun [3 pl. pret. of *fráttan*] 'devour,' q.v.
 fráþwa 26/4, 26/8, 26/13 [f. (wá)] love, charity
 fráþwa 26/1, 26/2, 26/3 [A sg.]
 frjórn [II] love
 frjónd 21/5 [3 pl. pres.]
 frjóns 15/43 [2 sg. pres. opt.]
 frjóþ* 15/46 [2 pl. pres.]
 frjóþ* 18/24 [3 sg. pres.]
 frjóþ* 15/44 [2 pl. imper.]
 frjóndans 15/46 [pres. part., A pl. of *frjórn*] loving
 frjónds cf. §15.1 [m. (n)] friend
 frjóndam 13/29 [D pl.]
 frjónds 15/47 [A pl.]
 frisahtái [D sg. of *frisahts*] 'image' (see in *frisahtái*)
 fródei [f. (n)] wisdom

- fródei 8/13 [A sg.]
 fröp [1 sg. pret. of *fráþan*] 'understand,' q.v.
 fröps cf. §18.1 [o)] wise
 fröþun [3 pl. pret. of *fráþan*] 'understand,' q.v.
 fruma 24/42 [m. (n)] former, prior
 fruma sabbatö day before the Sabbath
 frumin sabbatö 25/9 [D sg.]
 frumist 25/9 [adv.] first
 frumists 19/35 [m. (o)] foremost, best
 frumistön 12/22 [f. A sg.]
 fugls [m. (o)] bird, fowl
 fuglam 18/26 [D pl.]
 fuglös 9/4 [N pl.]
 fulhsni [n. (jo)] secret
 fulhsnja (or *fulhsnja*) 21/4, 21/6 [D sg.]
 fullafahjan 23/15 [i: + D or + A] satisfy
 fullatöjs 15/48 [m. (jo)] perfect
 fullatöjai 15/48 [N pl.]
 fullnan cf. §7.1 [i] become full
 fullnöða 3/2, 7/6 [3 sg. pret.]
 funins [G sg. of *fön*] 'fire,' q.v.
 funþan [3 pl. pret. of *finþan*] 'find out,' q.v.
 'g (*þrets**) 2/12, 26/13 [num.] three
 gabafran [IV] bring forth
 gabafrid 28/19 [3 sg. pres.]
 gabar 2/2 [3 sg. pret.]
 gabafrans 2/6, 3/3, 22/37 [past part., m., of *gabafran*] brought forth
 gabei [f. (n)] riches, wealth
 gabeins 10/19 [G sg.]
- gabeidan [II] abide
 gabeidip 26/7 [3 sg. pres.]
 gabranjan [I] burn
 gabranjáiðu 26/3 [3 sg. pass. pres. opt.]
 gabruka [f. (á)] (broken) bit, fragment
 gabrukö 20/13 [G pl.]
 gadaban [VI] be fitting
 gadöf 5/6 [3 sg. pres.]
 gadáiljan [I] divide
 gadáilða 20/11 [3 sg. pret.]
 gadársan cf. §16.2 dare
 gadáþnan [IV] die
 gadáþnöða 17/49 [3 sg. pret.]
 gadáþnöðði 24/44 [3 sg. pret. opt.]
 gadöf [3 sg. pret. of *gadaban*] 'be fitting,' q.v.
 gadaban 24/46 [past part., n., of *gadaban*, VI] hewn
 gadragkjan [II] give to drink
 gadragkjai 19/41 [3 sg. pres. opt.]
 gadráhts [m. (t)] soldier
 gadráhteis 23/16 [N pl.]
 gadráus [3 sg. pret. of *gadriusan*] 'fall, fail,' q.v.
 gadriusan [II] fall, fall away, fail
 gadráus 9/4, 9/5, 9/7, 9/8 [3 sg. pres.]
 gadriusip 26/8 [3 sg. pres.]
 gadróbbnan [IV] be troubled
 gadróbbnöða 28/13 [3 sg. pres.]
 gaf [3 sg. pret. of *giban*] 'give, yield,' q.v.
 gafhan cf. §6.1 [VIIa] seize
 gafulljan [I] fill
 gafullidédun 20/13 [3 pl. pret.]
 gafulljands 24/36 [pres. part.,

m., of *gafulljan*] filling
gagan 13/28, 17/41, 17/51;
 cf. §17.1 go, come, walk
gagg 21/6 [2 sg. imper.]
gagga 12/18 [1 sg. pres.]
gagap 17/49, 25/7 [3 sg.
 pres.]
 iddja 17/42, 20/5 [3 sg.
 pret.]
gaggandei 25/10 [pres. part.,
 f., of *gagan*] going
gaggands 11/15 [pres. part.,
 m., of *gagan*] going
gaguds (or *-ups*) 24/43 [adj.,
 m. (o)] godly, pious
gahaban 7/1 [iii] seize, get,
 take, have
gahabáidédun 7/2 [3 pl.
 pret.]
gahafjan sik [i] join
gahaftida sik 11/15 [3 sg.
 pret.]
gahaftáit [3 sg. pret. of *gahátan*
 'promise, call together,' q.v.]
gahaftáitun [3 pl. pret. of *gahátan*
 'promise, call together,' q.v.]
gaháiljan [i] heal
gaháilda 8/12 [3 sg. pret.]
gahátan [VIIa] promise, call
 together
 gahaftáit 6/9 [3 sg. pret.]
gahaftáitun 23/16 [3 pl.
 pret.]
gahásujan [i] hear
gahásuida 13/25 [3 sg.
 pret.]
gahásuidédun 8/13 [3 pl.
 pret.]
gahásujand 10/15 [3 pl.
 pres.]
gahásujands 3/2, 17/50 [pres.
 part., m., of *gahásujan*] hearing
gahásujandans 24/35 [N pl.]
galveilan [iii] cease

galveiland 26/8 [3 pl. pres.]
galinna [m.] a Gehenna
 (figurative)
galinnan 15/22 [A sg.]
gaigrötun [3 pl. pret. of *grétan*
 'weep,' q.v.]
gairnjan [i] yearn, desire, long
gairnida 11/16 [3 sg. pret.]
gáitein* [n. (o)] kid
gáitein 13/29 [A sg.]
gajukö [f. (n)] parable
gajuköm 8/1 [D pl.]
gakunnan [iii] consider, recog-
 nize, read
gakunnáip 18/28 [2 pl.
 imper.]
galagip 18/30 [past part., n.,
 of *galagan*] lain, put
galagips 8/1, 24/47 [past part.,
 m., of *galagan*] lain, put
galagan [i] lay, put
galagida 24/46 [3 sg. pret.]
galagidédun 7/2, 7/13, 25/6
 [3 pl. pret.]
galagjands 24/36 [pres. part.,
 m., of *galagan*] laying, putting
galáip [3 sg. pret. of *galéipan*
 'go, travel, come,' q.v.]
galáubei [2 sg. imper. of *galáub-
 jan* 'believe,' q.v.]
galáubeins 26/13 [f. (i/ð)]
 faith
galáubein 26/2 [A sg.]
galáubeip [3 sg. pres. of *ga-
 láubjan* 'believe,' q.v.]
galáubjan [i] believe
galáubei 17/50 [2 sg.
 imper.]
galáubeip 26/7 [3 sg.
 pres.]
galáubidédun 25/11 [3
 pl. pret.]
galáubjandans [pres. part., m. N
 pl. of *galáubjan*] believing

(see *lettil galáubjandans*)
galeikan [iii; +D]. please
galeikáida 7/7 [3 sg. pret.]
galeikón [ú] be like
galeiköp 21/8 [2 pl. imper.]
galeiks 27/13 [adj., m (o)]
 like, similar
Galeilaia [f.] Galilee
Galeilaia 24/41 [D sg.]
Galeilain 8/1, 25/7 [A sg.]
galéipan [ia] go, travel, come
galáip 4/1, 6/11, 22/33,
 22/38, 24/43 [3 sg. pret.]
galipun 2/9, 4/3, 4/6, 4/11,
 7/4 [3 pl. pret.]
galésun [3 pl. pret. of *galisan*
 'gather,' q.v.]
galéwips 22/36 [past part.,
 m., of *galéwjan*, i] betrayed
galga [m. (n)] cross
galgan 23/21 [A sg.]
galisan [V] gather
galésun 20/13 [3 pl. pret.]
galisip 20/12 [2 pl. imper.]
galipun [3 pl. pret. of *galéipan*
 'go, travel, come,' q.v.]
galugan [iii] marry
galügáida 7/3 [3 sg. pret.]
galügáidés 7/5 [2 sg. pret.]
galúkan cf. §4.2 [IIa] shut,
 close
galúkands 21/6 [pres. part., m.,
 of *galúkan*] shutting, closing
gamáins 27/8 [m. (i/o)]
 common, unholy
gamarzan [i] offend
gamarzjanda 10/17 [3 pl.
 pass. pres.]
gamélidö 23/28 [past part., n.,
 of *gamélljan*] written, enrolled
gamöt cf. §16.2 (I) have room
ganah cf. §16.2 (ii) suffices
ganasjan [i] save, heal
ganasjada 17/50 [3 sg. pres. pass.]
ganisan 5/2 [Va] be saved,
 be healed
ganipjia [m. (o)] kinsman
ganipjan 4/3, 4/6 [D pl.]
ganöhs [adj., m. (o)] enough
ganöhai 20/7 [N pl.]
ganujan [iv] be made alive
ganujunöda 12/24, 13/32
 [3 sg. pret.]
gaqumps [f. (ö)] assembly
gaqumþái 15/22 [D sg.]
gaqumþim 21/2, 21/5
 [D pl.]
garafhtans [A pl. of *garafhts*
 'just,' q.v.]
garafhteit 27/15 [f. (n)] jus-
 tice
garafhtein 27/14 [D sg.]
garafhteins 14/20 [G sg.]
garafhts [adj., m. (o)] just
garafhtans 15/45 [A pl.]
gards cf. §9.1 [m. (ð)] house-
 hold, court
gard 17/41 [A sg.]
garda 17/51, 19/33 [D sg.]
gardis 23/16 [G sg.]
garéhsns [f. (ð)] plan, design
garéhsn 27/26 [A sg.]
garúni [n. (o) N or A sg.]
 counsel, consultation (see *ga-
 táujands garúni*)
garuns [f. (i)] street
garunsim 21/2 [D pl.]
gasafvan 2/10 [V] see
gasav 8/2, 12/20 [3 sg.
 pret.]
gasafvip* 25/7 [2 pl. pres.]
gasafvip* 16/12 [3 sg. pres.]
gasélvun 2/8, 25/5 [3 pl.
 pret.]
gasafvands 8/6, 24/39, 27/23,
 28/14 [pres. part., m., of *ga-
 safvan*] seeing
gasafvandans 17/53 [N pl.]

- gasalvans** 25/11 [past part., m., of *gasalvian*] seen
gasalvön [ii] anoint
gasalbödödeina 25/1 [3 pl. pret. opt.]
gasaljands 27/17 [pres. part., m., of *gasalvan*, i] giving up, offering
gasatjan [i] set, lay, place, establish
gasatida 19/36 [3 sg. pret.]
gasälvan [3 pl. pret. of *gasalvian* 'see,' q.v.]
gasinjja [m. (n)] companion
gasinjjam 8/2 [D pl.]
gaskeirip 23/22, 24/34 [past part., n., of *gasketjan*, i] explained, interpreted
gasköhi [n. (o)] pair of sandals
gasköhi 12/22 [A sg.]
gastaldan cf. §6.1 [VIIa] possess
gastaistald 6/10 [3 sg. pret.]
gastandan cf. §5.4 [VI] abide, stay, be restored
gastöpun 5/2 [3 pl. pret.]
gaswiltan [III] die, be dying
gaswalt 17/52, 17/53, 24/44 [3 sg. pret.]
gataih [3 sg. pret. of *gataihan* 'tell,' q.v.]
gataifan 14/17 [IV] destroy, break
gataifanda 26/8 [3 pl. pass. pres.]
gatairip 14/19 [3 sg. pres.]
gataihun [3 pl. pret. of *gataihan* 'lead, bring, take,' q.v.]
gataujan [i] do, make, arrange
gatawei 12/19 [2 sg. imper.]
gatawida 8/3, 23/14 [3 sg. pret.]
gatawidés 22/35 [2 sg. pret.]
gataujands gardni 3/2 [particip-

- ial phr.] consulting
gataürman [iv] dissolve, vanish, be torn, be destroyed
gataürrip 26/8, 26/10 [3 sg. pres.]
gatawei [2 sg. imper. of *gataujan* 'do, make, arrange,' q.v.]
gatawida [3 sg. pret. of *gataujan* 'do, make, arrange,' q.v.]
gatawidés [2 sg. pret. of *gataujan* 'do, make, arrange,' q.v.]
gataihun cf. §4.2 [Ib] tell
gataih 25/10 [3 sg. pret.]
gataihun [III] lead, bring, take
gataihun 23/16 [3 pl. pret.]
gataürsnan [iv] be withered
gataürsnöda 9/6 [3 sg. pret.]
gataihun [III] flee
gataihun 25/8 [3 pl. pret.]
gäuja [D sg. of *gawi* 'district, area,' q.v.]
gäujö [G pl. of *gawi* 'district, area,' q.v.]
gäujis [G sg. of *gawi* 'district, area,' q.v.]
Gaügaüpa Golgotha
Gaügaüpa 23/22 [A sg.]
gäumjan [i: + D or + A] observe, perceive
gäumida 20/5 [3 sg. pret.]
gäumidédun 25/4 [3 pl. pret.]
gäumjándäu 21/5 [3 pl. pass. pres. opt.]
gawandjan [i] bring back, return
gawandida 17/55 [3 sg. pret.]
gawasida sik [3 sg. pret. of *gawasjan sik* 'clothe oneself,' q.v.]
gawasjan [i] clothe
gawasidédun 23/17, 23/20 [3 pl. pret.]
gawasjip 12/22 [2 pl. imper.]

- gawasjan sik** clothe oneself
gawasida sik 18/29 [3 sg. pret.]
gawaurkjan [i] prepare, accomplish
gawaurhätädi 27/21 [3 sg. pret. opt.]
gawi 3/5, 11/14; cf. §3.1 [n. (o)] district, area
gäuja 3/3, 3/8, 5/8 [D sg.]
gäujö 5/1 [G pl.]
gäujis 11/15 [G sg.]
giban 17/55 [V] give, yield
gaf 9/7, 9/8, 11/16 [3 sg. pret.]
gëbun 2/14, 23/23 [3 pl. pret.]
gibip 12/22 [2 pl. imper.]
gif 1/11, 11/12 [2 sg. imper.]
gibu cf. §6.3 [f. (o)] gift
gistradagis 18/30 [adv.] 'tomorrow (for *afar-dagu* 'after a day?')
güds (or *-ps*) 16/11 [m. (o)] good
güda' 9/8 [f. A sg.]
güda² 16/11, 16/14 [m. N sg. (weak)]
güdans 15/45 [m. A pl.]
güöön 10/20 [f. D sg.]
göljan 23/18 [i] greet
göleiþ 15/47 [2 pl. pres.]
grëdags 6/6 [m. (o)] hungry
grëtan [VII] weep
grëgrötun 17/52 [3 pl. pret.]
grëþiþ 17/52 [2 pl. imper.]
grëtdandam 25/10 [pres. part., D pl., of *grëtan*] weeping
gþ (= *gub*) [A sg. of *gub* 'God,' q.v.]
gþa (= *guda*) [D sg. of *gub* 'God,' q.v.]
gþs (= *gudis*) [G sg. of *gub* 'God,' q.v.]
gudja [m. (n)] priest
gudjans 22/35 [N pl.]
gudjinassus [m. (u)] priestly function
gudjinassús 28/6 [G sg.]
gudjinön [ii] perform a priestly function
gudjinöda 28/4 [3 sg. pret.]
gub¹ 18/30; cf. §3.1 [m.]
God
gþ (= *gub²*, below)
gþa (= *guda*, below)
gþs (= *gudis*, below)
guda 18/24; (as *gþa*) 27/19 [D sg.]
gudis 3/7, 4/2, 4/10, 5/1, 5/7, 5/9, 6/3, 24/39, 24/43, 28/6; (as *gþs*) 27/29 [G sg.]
gub² (as *gþ*) 27/2 [A sg.]
gub³ 24/34 [Voc. sg.]
-h 10/17 (*þaprökh*); 18/25 (*nih*); 22/37 (*nuk*) [clitic] and
haban cf. §§7.1, 10.2, 12.1, 21.1 [iii] have, take
haböda (or *habaida*) 9/5; 9/6, 27/25 [3 sg. pret.] (see also *þatei haböda* ...)
habödidöun 3/9, 7/13 [3 pl. pret.]
haböip¹ 15/46, 21/1 [2 pl. pres.]
haböip² 20/9 [3 sg. pres.]
habönd 10/17, 12/17, 21/5 [3 pl. pres.]
habäu 26/1, 26/2, 26/3 [1 sg. pres. opt.]
habands 3/5, 8/5 [pres. part., m., of *haban*] having
habandö [n. A sg.] (see *jëre habandö*)
hafjan cf. §5.2 [VI] raise
halhät [3 sg. pret. of *hätan*

- 'call, order,' q.v.]
háils' [adj., m. (o)] hale, safe
háilans 13/27 [A sg.]
háils? 23/18 [interjection]
 hail!
háims cf. §9.1 [f.] village
háirdeis 16/11, 16/12, 16/14,
 16/16; cf. §2.3 [m. (o)]
 herdsman
háirdjam 2/5, 2/9 [D pl.]
háirdjós 2/3, 2/8 [N pl.]
háirdjós 2/6 [Voc. pl.]
háirtó cf. §8.1 [n. (o)] heart
háirtan 10/15 [D pl.]
háirtanē 8/12 [G pl.]
háitan cf. §13.1 [VII] call,
 order
háihát 8/3 [3 sg. pret.]
háitada 14/19 [3 sg. pass.
 pres.]
háitáidau 12/19, 12/21
 [1 sg. pass. pres. opt.]
háitáis 28/29 [2 sg. imper.]
háip [f. (á)] field, heath
háipjós 18/28, 18/30 [G sg.]
háipjós seináizós 11/15 [G of
 place] to his field
háidan 11/15 [VII] feed
hals [m. (o)] neck
hals 12/20 [A sg.]
hana cf. §8.1 cock
handus [f. (u)] hand
handu 12/22, 17/54 [A sg.]
hansa [f. (á)] cohort
hansa 23/16 [A sg.]
harris? 2/9; cf. §2.3 [m. (o)]
 host, army
hari 2/8 [A sg.]
harris? 2/8 [G sg.]
hatis cf. §3.1 [n. (o)] wrath,
 hatred
hatiza 5/7 [D sg.]
hatizis 3/2, 7/6 [G sg.]
hatjandam 15/44 [pres. part.,

- m. D pl., of *hatjan*, ?] hating
háubip [n. (o)] head
háubida 3/10 [N pl.]
háubidis 7/9 [G sg.]
háubip 7/11, 7/12, 23/19
 [A sg.]
háuf [3 sg. pret. of *hufan*
 'mourn,' q.v.]
háuhjan [i] exalt, glorify
háuhjándau 21/2 [3 pl.
 pass. pres. opt.]
háurds [f. (á)] door
háurdái 21/6 [D sg.]
háurn [n. (o)] horn, husk
háurnē 11/16 [G pl.]
háurnjan [i] blow a horn
háurnjás 21/2 [2 sg. pres. opt.]
háusjan [i] hear, listen to,
 harken
háuseip 22/37 [3 sg. pres.]
háusidēdum 2/8, 2/10 [3
 pl. pret.]
háusidēdup 15/21, 15/43
 [2 pl. pret.]
háusjand 10/16, 10/20,
 16/16 [3 pl. pres.]
háusjandans 10/18, 25/11 [pres.
 part., m. pl., of *háusjan*] hear-
 ing, listening to
hawi? 20/10 [n. (o)] grass
Hēlias 24/36 Elias
Hēljan 24/35 [A sg.]
hēr 4/7, 20/9, 25/6 [adv.] here
Hērōdēs 3/2, 3/4, 7/1, 7/3, 7/7;
 7/10 [m.] Herod
Hērōdis 2/1, 7/3 [G sg.]
Hērōdia 7/3 [f.] Herodia
Hērōdiadins 7/1, 7/9 [G sg.]
hēppjō [f. (o)] room, chamber
hēppjōn 21/6 [D sg.]
himins 14/18 [m. (o)] heaven
himin 2/9, 12/18, 12/21
 [A sg.]

- himina** 1/10, 2/4, 3/7 [D
 sg.]
himinam 1/9, 2/8, 3/2,
 15/45, 15/48, 18/26, 18/32,
 21/1 [D pl.]
himinē 6/10, 14/19, 14/20
 [G pl.]
himinis 2/7, 2/8, 2/14,
 18/26 [G sg.]
himma 1/11, 2/6, 18/30 [D sg.,
 (defective) pronominal adj.]
 this
hiufan [IIa] mourn
háuf ~4/5 [3 sg. pret.]
hufum 4/8 [1 pl. pret.]
hufup 4/9 [2 pl. pret.]
hiuhma 28/9 [m. (o)] crowd,
 throng
háifs 6/7; cf. §2.3 [m. (o)]
 bread, loaf
háibam 20/13 [D pl.]
háibans 20/5, 20/9, 20/11
 [A pl.]
háibe 12/17 [G pl.]
háibōs 20/7 [N pl.]
háif 1/11 [A sg.]
háiw [n. (wo)] grave, tomb
háiw 25/5 [A sg.]
háiwa 7/13, 24/46, 25/2,
 25/8 [D sg.]
háiwis 24/46, 25/3 [G sg.]
háúts [m. (o)] lot
háúta 23/24 [D sg.]
háúts imma urran 28/7 it be-
 came his lot
hleidumei 21/3 [f. (o)] left
 (hand), left (side)
hleidumein 23/27 [D sg.]
hrōpjan [i] cry out, call
hrōpidēdan 22/40, 23/13,
 23/14 [3 pl. pret.]
hrōpjands 24/39 [pres. part.,
 m., of *hrōpjan*] crying out
hufum [1 pl. pret. of *hufan*

- 'mourn,' q.v.]
hufup [2 pl. pret. of *hufan*
 'mourn,' q.v.]
hugian [i] think, suppose
hugidēdan 4/3 [3 pl. pret.]
hugiäip 14/17 [2 pl. pres. opt.]
hührus 11/14 [m. (o)] fam-
 ine, hunger
hührau 12/17 [D sg.]
hund [n. (o)] hundred
hundam 20/7 [D pl.]
hundafafs (or *-ads*) 24/39
 [m. (ð)] centurion
hundafada 24/45 [D sg.]
hundafaf 24/44 [A sg.]
hundam [D pl. of *hund* 'hun-
 dred,' q.v.]
huns 27/18 [n. (o)] offering
hunslastafs (or *-ads*) [m. (t)]
 altar
hunslastadis 28/12 [G sg.]
Iva? 4/7, 13/26, 20/9, 22/38; cf.
 §15.3 [interrog. pron. n.]
 what? (why?)
Iva? 18/25, 18/28, 18/31,
 19/33, 21/3, 22/35, 23/12,
 23/14, 23/24 [A]
Iva pōtel 4/9, 18/28, 19/33
 [adv. phr.] why?
Ivafrnei [f. (o)] skull
Ivafrneins 23/22 [G sg.]
Iväwa 18/28, 18/30 [adv.]
 how?
Ivan 12/17 [adv.] how (be-
 fore adj. or adv.)
Ivanhun [adv.] ever (but used
 only in *ni Ivanhun*, q.v.)
Ivar 24/47 [adv.] where?
Ivarjis 19/34; cf. §15.4 [inter-
 rog. pron., m.] who? which?
 (of more than two)
Ivarjizuh (*Ivarjis + -uh*) 20/7,
 23/24; cf. §20.2 [indef. pron.,

- m.] each, each one, every, every one
ivas¹ 5/5, 18/27, 25/3; cf. §15.3 [interrog. pron., m.] who? what?
ivis [n. G sg.] (see *ivis wildēdi*)
ivas² 19/35 [indef. pron., m.] anyone
ivaprō 20/5 [adv.] whence?
ivazuh (*ivas*¹ + *-uh*) 15/22; cf. §20.2 [indef. pron., m.] each one
ivazuh saei 22/37 [indef. pron., m.] whosoever (see also *zah-zuh saei*)
ivē 15/47, 18/25, 18/31; cf. §15.3 [adv.] how? wherewith? with what?
ivella¹ 23/25, 24/33 [f. *(ā)*] hour, time, season
ivella² 24/33 [A sg.] [D sg.]
ivellāi 24/34, 28/10 [D sg.]
ivellavairbs [m. *(o)*] inconstant
ivellvairbāi 10/17 [N pl.]
ivets [f. *(o)*] white
ivettāi 25/5 [D sg.]
ivēlaups cf. §15.4 how great?
ivēileks cf. §15.4 what sort?
ivis wāddēi 7/8 what she wanted
ivō cf. §15.3 [interrog. pron., f.] who? what?
ivō 15/46 [A]
- Iacirus** 17/41 [m.] Jairus
Iafrusalēm 4/1, 4/4, 4/6, 24/41 [indeclinable] Jerusalem
Iakōbus [m.] James
Iakōbis 24/40, 25/1 [G sg.]
Iakōbu 17/51 [A sg.]
Iaurdanus* the Jordan
Iaurdanūs 5/1 [G sg.]
Iaurdanē 6/2 [D sg.]
-ib (*rwalf*) 20/13 [num.]
- twelve
ibna 27/13 [adj., n. *(ā)* (inflected only in weak declension)] equal
idkja [3 sg. pret. of *gagwan* 'go, come, walk,' q.v.]
idreiga [f. *(ā)*] repentance
idreiga 6/1 [A sg.]
idreigōn sik [ū] repent
idreigōdēdun sik 7/4 [3 pl. pret.]
Iēsus 3/1, 4/1, 5/8, 6/4, 6/5, 20/5, 20/10, 20/11, 20/15, 22/34/2, 22/36, 22/37, 24/34, 24/37 [m.] Jesus
Iēsu 2/2, 2/11, 3/6, 4/3, 6/7, 22/33, 23/15, 25/6 [A sg.] (see also *ni kara*...)
Iēsuā 2/14, 6/8, 6/9 [D sg.]
Iēsus 17/41, 24/43 [G sg.]
ija¹ 7/3, 7/8 [A sg. of *si* 'she,' q.v.]
ija² 7/4 [N pl. of *ita* 'it,' q.v.]
ijōs [A pl. of *si* 'she,' q.v.]
ik 12/17, 15/22, 15/44, 16/11, 16/14, 16/15, 22/35, 22/37, 22/38; cf. §12.3 [personal pron.] I
mik 11/12, 12/19, 16/14, 16/15, 19/37, 22/34 [A sg.]
mis 11/12, 13/29, 13/31, 19/39, 22/35, 24/34 [D sg.] (see also *frawairhta mis* and *ni wāht bōtōs*...)
uns¹ (or *unst¹*) 1/11, 1/12, 25/3 [D pl.]
uns² (or *unst²*) 1/13, 19/38, 27/18 [A pl.]
weis 1/12 [N pl.]
im¹ [1 sg. pres. of *wian* 'be,' q.v.]
im² [D pl. of *is* 'he,' q.v.]
imma [D sg. of *is* 'he,' q.v.]
in¹ 7/1, 7/9, 7/11, 10/17 [prep. + G] because of (see also *in bizei* and *inuh bts*)

- in²** 1/13, 2/1, 2/8, 2/9, 3/5, 4/1, 4/6, 4/11, 6/2, 6/5, 6/11, 8/1, 9/7, 9/8, 10/18, 11/13, 12/18, 12/21, 12/22, 15/22, 17/41, 18/26, 18/30, 20/15, 21/6, 22/33, 24/38, 24/41, 25/5, 25/7, 25/9, 28/8 [prep. + A] in, into, toward (see also *in balrtein*)
in³ 1/9, 1/10, 1/13, 2/1, 2/6, 2/10, 2/11, 3/2, 3/3, 3/10, 4/3, 4/4, 4/6, 4/10, 5/1, 5/8, 6/1, 6/2, 6/3, 6/4, 6/6, 7/2, 7/13, 8/1, 8/2, 8/4, 8/9, 8/12, 10/15, 10/17, 12/17, 12/18, 12/21, 14/19, 14/20, 15/45, 15/48, 17/51, 18/29, 19/33, 19/36, 19/38, 19/39, 19/41, 21/2, 21/4, 21/5, 21/6, 21/7, 22/37, 22/38, 22/39, 24/40, 24/41, 24/46, 25/5, 28/5 [prep., + D] in, into, among (see also *in dwairhja*, *in frisahtāi*, *warb*... *in sinai*)
in andwairhja 21/1, 24/39 [adv. phr.] before
in balrhtein 21/4, 21/6 [adv. phr.] openly
in frisahtāi 26/12 [adv. phr.] in an image (i.e., darkly, enigmatically)
in bizei 9/5 [adv. phr.] because
ina [A sg. of *is* 'he,' q.v.]
infeinan [iv] be moved, pity
infeinōda 12/20 [3 sg. pret.]
ingramjan [i] provoke
ingramjada 26/5 [3 sg. pass. pres.]
inn 10/19, 13/28, 17/51, 24/43 [adv.] in, within
innana 23/16 [adv., + G] within, inside
ins [A pl. of *is* 'he,' q.v.]
insaiian cf. §10.4 [VI] sow in
- insaiianō** 10/15 [past part., n. A sg. of *insaiian*] sown in
insassfan [V] look, regard, behold
insaffvib 18/26 [2 pl. imper.]
insaffvandeins 25/4 [pres. part., f. pl. of *insaffvan*] looking, regarding
insandjan [i] send, send forth
insandida 3/5, 7/1, 7/11, 11/15 [3 sg. pret.]
ina 4/3 [prep., + A] without, excepting
inuh bts 27/8 [adv. phr.] for this reason
inweitan [i] salute
inwitun 23/19 [3 sg. pret.]
inwindiþa [f. *(ā)*] injustice, inequity
inwindiþāi 26/6 [D sg.]
inwinds [m. *(o)*] unjust, perverse
inwindans 15/45 [A pl.]
inwitun [3 sg. pret. of *trwettan* 'salute,' q.v.]
Iōhannēs 5/1, 5/5, 5/7, 6/1, 7/4, 8/1, 19/38, 27/23 [m.] John
Iōhannē 6/4 [D sg.]
Iōhannēn¹ 5/9, 17/51 [D sg.]
Iōhannēn² 7/1, 7/6, 28/20 [A sg.]
Iōhannis 7/9, 7/11, 7/13 [G sg.]
Iōsēf¹ 2/1, 4/5, 24/43 [m.] Joseph
Iōsēf² 2/11 [A sg.]
Iōsēfa 3/1, 3/7, 4/1, 24/45 [D sg.]
Iōsēris 24/40, 24/47 [G sg.] of Josep
is¹ 7/12, 11/14, 13/27, 13/29, 17/42, 17/50, 17/54, 17/56,

- 19/39, 20/15, 23/23, 24/44;
cf. §7.3 [personal pron., m.] he
eis 7/2, 19/34, 22/40, 23/13,
23/14, 25/11 [N pl.]
im 7/11, 11/12, 17/56, 19/35,
19/36, 21/1, 21/7, 22/38,
23/12, 23/14, 23/15, 25/6,
28/1 [D pl.]
imma 7/4, 7/7, 7/11, 7/12,
11/16, 12/18, 12/20, 12/21,
13/27, 13/30, 13/31, 17/49,
17/50, 19/38, 19/39, 20/5,
20/7, 22/33, 22/37, 22/38,
23/23, 23/27, 24/41, 28/11,
28/16 [D sg.] (see also
was imma, mip imma . . .
hđatus imma . . .)
ina 7/2, 11/15, 12/20, 12/22,
13/27, 13/28, 17/41, 17/42,
17/53, 20/6, 21/8, 23/13, 23/14,
23/16, 23/17, 23/18, 23/19,
23/20, 23/22, 23/24, 23/25,
24/36, 24/41, 24/44, 25/1,
25/6, 25/7, 28/15 [A sg.]
(see also ni karist ina . . .)
ins 7/1, 8/3, 18/26, 19/33
[A pl.]
is¹ 7/13, 12/20, 12/22, 13/25,
13/28, 20/8, 23/19, 23/21,
23/24, 23/26, 23/27, 24/39,
25/7, 28/4, 28/20 [G sg.]
izē 7/6, 10/15, 11/12 [G pl.]
is² [G sg. of is¹ 'he,' q.v.]
is³ 13/31, 22/33, 22/37 [2 sg.
pres. of wisan 'be,' q.v.]
ist [3 sg. pres. of wisan 'be,' q.v.]
ita [personal pron., n.] it
ija¹ 7/4 [N pl.]
ita 10/16, 19/36, 24/46
[A sg.]
itan [V] eat (see sad itan)
ip 2/10, 3/2, 3/7, 3/9, 4/4, 4/9,
5/5, 5/6, 5/9, 6/8, 6/10, 7/6,
7/9, 8/3, 8/6, 8/10, 12/17, 13/28,
13/30, 14/19, 15/21, 15/22,

- 16/12, 16/13, 17/50, 17/56,
18/24, 18/27, 19/34, 19/39,
20/6, 20/10, 20/15, 21/3, 21/6,
22/36, 22/39, 22/40, 23/12,
23/13, 23/14, 23/15, 23/16,
23/23, 24/37, 24/44, 24/47,
26/1, 26/2, 26/3, 26/8, 26/11,
26/12, 26/13 [cj.] and, but
(as in "but to continue the
story")
Iudaiis 22/35 [m. (u/i)] Jew
Iudaiis 3/3 [G sg.]
Iudaiis 3/3, 22/33, 22/39,
23/12, 23/18, 23/26
[G pl.]
Iudaiim 22/36, 22/38
[D pl.]
Iupajeō 24/38 [adv.] from
above, from on high
izāi [D sg. of is¹ 'she,' q.v.]
izē [G pl. of is¹ 'he,' q.v.]
izō [G pl. of is¹ 'she,' q.v.]
izōs [G sg. of is¹ 'she,' q.v.]
izwar 15/48, 18/26, 18/32, 21/8
[pronominal adj., 2 pl., m.]
your, yours
izwarāi 18/25 [f. D sg.]
izwarāizōs 14/20 [f. G sg.]
izwaramma¹ 18/25 [n. D
sg.]
izwaramma² 21/1 [m. D
sg.]
izwarans 15/44, 15/47 [m.
A pl.]
izwaris 15/45 [m. G sg.]
izwara [G pl. of pu 'thou,' q.v.]
izwis¹ 14/18, 14/20, 15/22, 18/25,
18/29, 19/33, 19/41, 21/2, 21/5,
22/39, 25/7 [D pl. of pu 'thou,'
q.v.]
izwis² 15/44, 15/46, 18/30, 19/40
[A pl. of pu 'thou,' q.v.]
j¹ (saihs tignus) 9/8, 10/20

- [num., A pl.] sixty
jabāi 15/46, 15/47, 19/35, 26/1,
26/2, 26/3 [cj.] if, even if,
although (see also untē jabāi . . .)
jah 1/10, 1/12, 1/13, 2/1, 2/2,
2/3, 2/4, 2/5, 2/7, 2/8, 2/9, 2/11,
2/12, 2/13, 2/14, 3/1, 3/2, 3/4,
3/5, 3/7, 3/8, 3/9, 3/10, 4/1, 4/2,
4/3, 4/5, 4/6, 4/7, 4/8, 4/9, 4/11,
5/1, 5/2, 5/3, 5/4, 5/5, 5/6, 5/7,
5/9, 6/1, 6/2, 6/3, 6/4, 6/5, 6/6,
6/7, 6/8, 6/9, 6/11, 7/1, 7/2, 7/3,
7/6, 7/7, 7/8, 7/10, 7/11, 7/12, 12/1,
7/13, 8/1, 8/2, 8/3, 8/4, 8/5, 8/7,
8/8, 8/9, 8/10, 8/11, 8/12, 8/13,
9/4, 9/5, 9/6, 9/7, 9/8, 10/15,
10/16, 10/17, 10/18, 10/19,
10/20, 11/12, 11/13, 11/14,
11/15, 11/16, 12/18, 12/20,
12/21, 12/22, 12/23, 12/24,
13/25, 13/26, 13/27, 13/28,
13/29, 13/31, 13/32, 14/18,
14/19, 14/20, 15/43, 15/44,
15/45, 15/46, 15/47, 16/12,
16/13, 16/14, 16/15, 16/16,
17/41, 17/42, 17/50, 17/51,
17/52, 17/53, 17/54, 17/55,
17/56, 18/24, 18/25, 18/26,
18/28, 18/30, 19/33, 19/35,
19/36, 19/37, 19/38, 19/39,
20/5, 20/9, 20/11, 20/13,
21/2, 21/4, 21/5, 21/6,
22/33, 22/35, 22/37, 22/38,
23/16, 23/17, 23/18, 23/19,
23/20, 23/21, 23/22, 23/23,
23/24, 23/25, 23/26, 23/27,
23/28, 24/33, 24/34, 24/35,
24/36, 24/38, 24/40, 24/41,
24/42, 24/43, 24/44, 24/45,
24/47, 25/1, 25/2, 25/3, 25/4,
25/5, 25/7, 25/8, 25/10, 25/11,
26/1, 26/2, 26/3, 26/9, 26/12,
26/13, 27/6, 28/1, 28/2, 28/8,
28/13, 28/15, 28/18, 28/19,
28/20 [cj.] and, also (see
also jas-sūp)
jānāim [D pl. of jānis 'that,
you,' q.v.]
jānar 2/2, 2/3, 2/8, 3/9, 4/2;
5/2, 8/5, 11/13 [adv.] yon-
der, there
jāind 5/4 [adv.] thither
jāindrē 5/9 [adv.] thither
jāins cf. §11.1 [demonstrative
pron.] that, you
jānāim 5/1, 6/4 [m. D pl.]
jānāta 11/14 [n. A sg.]
jānis 11/15 [n. G sg.]
jas-sūp (= jah + sūp) 27/19
[m. A sg.] and sacrifice
jappē . . . jappē 26/8 [cj.]
either . . . or
jēr [n. (o)] year
jērē 13/29 [G pl.]
jērē habandō 3/5; cf. §3.4 years
old
jōta 14/18 [m. (n)] jot, iota
(from Gk. ἰῶτα)
ju 12/19, 12/21, 27/6 [adv.]
now, already
juggāisūp [m. (ō)] young man
juggāisūp 25/5 [A sg.]
jūhiza 11/12, 11/13 [adj., m.,
comparative of fuggs] younger
jus [N pl. of pu 'thou,' q.v.]
juban 24/42, 24/44 [adv.]
already, now
Kafarnaum 8/4, 19/33 [indeclin-
able] Capharnaum (Capernaum)
kalkjō* (*kalki*) [f.] harlot
kalkjōm 13/30 [D pl.]
kann 1 sg. pres. or 3 sg. pres. of
kunnan, 'know, be acquainted
with,' q.v.]
kara [f. (a)] care, anxiety, conc-
ern (see ni kara . . ., ni karist . . .)
karist (= kara + ist) it concerns

- (see *ni karist* ...)
- karkara [f. (a)] prison (from Lat. *carcer*)
- karkarai 7/2, 8/1 [D sg.]
- káupatjan cf. §17.1 buffet
- kiasan cf. §4.2-3 [IIa] choose
- klismjandei 26/1 [pres. part., f., of *klismjan*, i] tinkling
- klismō 26/1 [f. (a)] cymbal
- kniw* cf. §3.3 [m. (wo)] knee
- kniwa [A pl.] (see *lagjandans kniwa*)
- kniwam 3/9 [D pl.]
- kukjan [i: + D] kiss
- kukida 12/20 [3 sg. pres.]
- kuni cf. §3.1 [n. (o)] race, generation, lineage
- kuni 5/7 [Voc. sg.]
- kunjis seinis 28/5 [noun phr.] (for priests) of his lineage
- kunnan [pret. pres.] know, be acquainted with
- kann 16/14, 16/15 [1 sg. pres.]
- kann 16/15 [3 sg. pres.]
- kunnun 26/9 [1 pl. pres.]
- kunnun 16/14 [3 pl. pres.]
- kunþi* 26/8 [n. (o)] knowledge
- kunþi* 26/2 [A sg.]
- kunþja 4/11 [D sg.]
- Kwreinaius [m.] a Cyrenian
- Kwreinaiu 23/21 [A sg.]
- † (*brins tiguns*) 9/8, 10/20 [num., A pl.] thirty
- lag [3 sg. pret. of *ligan* 'lie, recline,' q.v.]
- lagjan [i] lay, lay down, set, place
- lagja 16/15 [1 sg. pres.]
- lagjþ 16/11 [3 sg. pres.]
- lagjandans kniwa 23/19 [participial phr.] laying knees (i.e., kneeling)
- lāiks [m. (o)] dance, dancing
- lāikins 13/25 [A pl.]
- lāis cf. §16.2 (I) know
- lāisareis [m. (o)] teacher, master
- lāisari¹ 17/49 [A sg.]
- lāisari² 19/38 [Voc. sg.]
- lāisarjam 4/4, 4/6 [D pl.]
- lāisains cf. §9.1 [f.] doctrine
- lāisjan [i] teach
- lāisjai 14/19 [3 sg. pres. opt.]
- lāistjan [i] follow
- lāisteiþ 19/38 [3 sg. pres.]
- lāistidēdun 24/41 [3 pl. pret.]
- lamb [n. (o)] lamb, sheep
- lamba¹ 16/12 [N pl.]
- lamba² 16/11, 16/12, 16/15, 16/16 [A pl.]
- lambam 16/12 [D pl.]
- lambē [G pl.] (see *ni karist* ...)
- land [n. (o)] land, country
- land 11/13 [A sg.]
- lāun [n. (o)] reward, wage
- lāun 21/1 [A sg.]
- lāusjan [i] free, deliver
- lāusei 1/13 [2 sg. imper.]
- leik* 18/25 [n. (o)] body, flesh
- leik* 7/13, 24/45, 26/3 [A sg.]
- leika¹ 3/10 [N pl.]
- leika² 18/25 [D sg.]
- leikis 24/43 [G sg.]
- lein [n. (o)] linen
- lein 24/46 [A sg.]
- leina: 24/46 [D sg.]
- leitil galaiubjandans 18/30 [participial phr.] of little faith
- leitils cf. §18.1 [(o)] little
- leitil 20/7 [A sg.] (see also *leitil galaiubjandans*)
- lētan cf. §6.1 [VIIb] let, let

- out, leave, suffer, let be
- lailōt 6/8 [3 sg. pret.]
- lēt 24/36 [2 sg. imper.]
- lētands stibna mikils 24/37 [participial phr.] uttering a great cry
- libāins [f. (o)] life
- libāināis 10/19 [G sg.]
- liban [iii] live
- libaiþ 25/11 [3 sg. pres.]
- libands 11/13 [pres. part., m., of *liban*] living
- ligan [V] lie, recline
- lag 8/9 [3 sg. pres.]
- lima (see *adōš* ...)
- lisan [V] gather
- lisand 18/26 [3 sg. pres.]
- liubōstōn p. xvii [f. D sg. of superlative of *liuba*] dearest
- liuhaþ [n. (o)] light
- liuhaþ 3/2 [A sg.]
- liuta [m. (o)] hypocrite
- liutans 21/2, 21/5 [N pl.]
- liubareis [m. (o)] singer
- liubarjans 2/8 [A pl.]
- lustus [m. (a)] desire, lust
- lustjus 10/19 [N pl.]
- magan* cf. §16.2 [pret. pres.] be able
- mag 18/24, 18/27 [3 sg. pres.]
- magi 19/39 [3 sg. pres. opt.]
- maguþ 18/24 [2 pl. pres.]
- Magdalēnē¹ 24/40, 24/47, 25/1 [f.] Magdalene
- Magdalēnē² 25/9 [D sg.]
- magula 20/9 [m. (o)] little boy
- magus [m. (a)] boy
- magiwē 13/26 [G pl.]
- mahts 1/13 [f. (o)] power, virtue, miracle
- maht 19/39 [A sg.]
- māis 18/25, 18/26, 18/30, 23/14 [adv.] more, rather
- māists 19/34 [adj., m. (o/n) (strong)] greatest, chief
- māista 26/13 [m. N sg. (weak)]
- māiþus [m. (o)] gift
- māiþmans 2/13, 2/14 [A pl.]
- mammōna [(n)] mammon, wealth (from Aramaic *māmōnā* via Gk.)
- mammōnia 18/24 [D sg.]
- manag 20/10; cf. §18.1 [n. (o)] much, many, great
- managa 9/5 [f. A sg.]
- managāin 20/9 [m. D pl.]
- managans 11/13 [m. A pl.]
- managōs 24/41 [f. N pl.]
- managei 8/8; cf. §8.1 [f. (o)] multitude
- manageim 8/1 [D pl.]
- managein 23/15 [D sg.]
- manageins¹ 8/11, 17/42 [N pl.]
- manageins² 20/5, 28/9 [G sg.]
- managizō¹ 14/20 [n., comparative of *manag*] greater, more
- managizō² 15/47 [A sg.]
- managōs [f. N pl. of *manag* 'much, many, great,' q.v.]
- manasēds (or -þs) [f. (o)] mankind, the world ('man-seed')
- manasēdāis 27/20, 27/30 [G sg.]
- manna 8/5, 11/16, 18/24; cf. §8.3 [m. (n)] man
- mann 8/7, 17/56 [D sg.]
- mannam 21/2, 21/5 [D pl.]
- mannē 8/3, 8/13, 11/11, 17/49, 21/1, 23/21, 26/1 [G pl.]
- manns¹ 8/3, 14/19, 20/10 [A pl.]
- manns² 8/6 [G sg.]

mannahun (or <i>manvahun</i>) 25/8 [indef. pron., m.] someone (see also <i>ni manvahun</i>)	mawi cf. §6.3 [f. { <i>u</i> }] maiden máujös 17/51 [G sg.] mawi 17/54 [Voc. sg.]
marei [f. { <i>o</i> }] sea, lake marein 8/2 [D sg.]	mein ¹ 13/31 [possessive, n.] my, mine
Maria 2/1, 2/2, 4/5, 4/7 [f.] Mary (mother of Jesus; see also <i>Marija</i>)	mein ² 26/3 [n. A sg.] meina ¹ 16/14 [n. N pl.] meina ² 16/14 [n. A pl.] meina ³ 16/15 [f. A sg.] meina ⁴ 22/36 [f. N sg.] meina ¹ 22/36 [m. N pl.] meina ² p. xvii [f. D sg.] meina ³ 13/29 [m. D pl.] meina ⁴ 16/16, 22/37 [f. G sg.] meinamma ¹ 12/18 [m. D sg.] meinamma ² 19/37, 19/39, 19/41 [n. D sg.] meinis 12/17 [m. G sg.] meinos 26/3 [f. A pl.] meins 12/24, 24/34 [m. N sg.]
Marijan 2/11 [A sg.] Mariin 3/1, 3/7, 4/1 [D sg.]	mändöps cf. §15.1 month märjands 5/1, 6/1, 8/1 [pres. part., m., of <i>märjan</i> , i] preach- ing
Marija 24/40, 24/47, 25/1 [f.] Mary (except the mother of Jesus; see also <i>Maria</i>)	midjäs * [adj., m. { <i>o</i> }] middle midjäin 19/36 [D pl.] mik [A sg. of <i>ik</i> 'I', q.v.]
Marjin 25/9 [D sg.]	mikis 14/19, 25/4; cf. §18.1 [m. { <i>o</i> }] great mikis [f. A sg.] (see <i>lä- tands stibna</i> ...)
mat [A sg. of <i>mats</i> 'food', q.v.]	mikiläi 24/34 [f. D sg.]
matjän [i] eat	minnis [adj., m. { <i>o</i> / <i>n</i> } (strong)] least, smallest
matidödun 11/16 [3 pl. pret.]	minnista 14/19. [m. N sg. (weak)]
matjäina 20/5 [3 pl. pres. opt.]	minnistönö 14/19 [f. G pl.]
matjälj 18/25 [2 pl. pres. opt.]	minniza [m.] less, smaller minnizins 24/40 [m. G sg.]
matjan 18/31 [1 pl. pres.]	mis [D sg. of <i>ik</i> 'I', q.v.]
matjands 12/23 [pres. part., m., of <i>matjan</i>] eating	missö 19/33, 19/34, 25/3; cf. §19.2a [adv.] each other, one
matjandam 20/13 [N pl.]	
mats [m. { <i>o</i> }] food	
mat 17/55 [A sg.]	
máujös [G sg. of <i>maw</i> 'maiden', q.v.]	
máurgins [m. { <i>o</i> }] morning máurgin 2/11, 25/9 [D sg.]	
máurnan [i] be anxious	
máurnäip 18/25, 18/31 [2 pl. imper.]	
máurnands 18/27 [pres. part., m., of <i>máurnan</i>] being anxious	
máurpr [n. { <i>o</i> }] murder	
máurpris 3/6 [G sg.]	
máurprjan [i] murder, kill	
máurpreip 15/21 [3 sg. pres.]	
máurpreipjis 15/21 [2 sg.]	

another, reciprocally mitön [ii] think, ponder, con- sider	accept, receive, 'q.v.] namö ¹ 1/9, 17/41; cf. §8.1 [n. { <i>o</i> }] name namin 8/12, 19/37, 19/38, 19/39, 19/41 [D sg.] namö ² 28/20 [A sg.]
mitöda 26/11 [1 sg. pret.] mitödödun 19/33 [2 pl. pret.]	namuh (= <i>nam + uh</i>) 20/11 and (he) took
mitöp 26/5 [3 sg. pres.]	nasjan cf. §§7.1, 10.2, 13.1, 14.3 [i] save
mip 3/1, 3/2, 3/7, 4/1, 4/6, 6/6, 8/2, 8/8, 10/16, 13/29, 13/30, 13/31, 19/33, 23/23, 23/27, 23/28, 27/27, 27/30 [prep., + D] with, among	nasjands 27/10 [pres. part., m., of <i>nasjan</i>] savior nauh [adv.] yet, still nauh ni 5/8 [adv.] not yet nauhjan (= <i>nauh + jan</i>) 17/49 [adv.] (then) yet, still nauhjanuh (= <i>nauh + jan + uh</i>) 12/20 [adv.] yet, and (then) yet, still, and still
mipfaginön [ii] rejoice with mipfaginöp 26/6 [3 sg. pres.]	näus cf. §9.1 corpse Nazaräip [indeclinable] Naza- reth
mipgagan [VIII] accompany mipiödjédun 24/41 [3 pl. pret.]	Nazaräip 4/11, 6/4, 6/11 [D sg.]
mipsatjan [i] remove mipsatjan 26/2 [1 sg. pres. opt.]	Nazaräius [m. { <i>o</i> }] Nazarene Nazörniu 25/6 [A sg.]
mippanei 9/4, 17/42, 28/4 [c.] while, when	né 22/40 [adv.] not, no, nay näv 13/25 [adv.] near
mizdö [f. { <i>o</i> }] reward	nävundja [m. { <i>o</i> }] neighbor nävundjan 15/43 [A sg.]
mizdön ¹ 19/41 [D sg.] mizdön ² 21/2, 21/5 [A sg.] mizdönö 15/46 [G pl.]	nämi [3 sg. pret. opt. of <i>niman</i> 'take, accept, receive', q.v.]
mödags 13/28, 15/22 [co] angry	ni 1/13, 3/9, 5/5, 6/8, 7/4, 7/5, 7/10, 9/5, 9/6, 9/7, 10/17, 11/13, 11/16, 13/28, 14/17, 14/18, 14/20, 15/21, 16/12, 16/16, 17/49, 17/50, 17/51, 17/52, 17/56, 18/24, 18/25, 18/26, 18/31, 19/37, 19/38, 19/39, 19/41, 20/7, 20/12, 21/1, 21/2, 21/3, 21/5, 21/7, 21/8, 22/36, 22/38, 23/23, 25/6, 25/8, 25/11, 26/1, 26/2, 26/3, 26/4, 26/5, 26/6, 27/12,
mötareis [m. { <i>o</i> }] publican mötärjös 5/4, 15/47 [N pl.]	
munan cf. §16.2 think	
mundön sis [ii] note, mark	
mundöda sis 7/6 [3 sg. pret.]	
nadrs * [7m. ?{ <i>o</i> }] viper, adder nadré 5/7 [G pl.]	
nahtamats [m. { <i>o</i> }] supper nahtamat 7/7 [A sg.]	
nam [3 sg. pret. of <i>niman</i> 'take,	

28/1, 28/16 [adv.] not
(see also *nih*, *nist*, *nist saet*, *niz*,
banazēpa *ni*)
ni āw (or *āw ni*) 13/29, 26/8
[adv. phr.] never
ni iwanhu 13/29 [adv. phr.]
never
ni kara was lēsu 6/10 [+G]
Jesus had no concern for
ni karist ina pizē lambē 16/13
he has no care for the sheep
ni mannahun 19/39; cf. §19.2c
no one
ni sōkeip seīn āin 26/5 [verb
phr.] is not self-seeking
ni wafht bōtōs mis tājūjā 26/3
I do myself nothing of advantage
(i.e., I gain nothing)
nibāi 14/20 [cj.] unless, except
*nih*¹ (= *ni + h*) 18/25, 18/29,
26/5, 27/13 [cj.] and not,
nor, not even
*nih*² ... *nih* 18/26, 18/28 [cj.]
neither ... nor
niman cf. §8.4 [IV] take,
accept, receive
nam 23/23 [3 sg. pret.]
(see also *namuh*)
nēmi 23/21, 23/24 [3 sg.
pret. opt.]
nimāi 20/7 [3 sg. pres. opt.]
nimand 10/16 [3 pl. pres.]
nimands 19/36 [pres. part., m.,
of *niman*] taking, accepting,
receiving
nist (= *ni + ist*) 16/12, 19/40,
22/36, 25/6 is not
nist saei 27/1 there is none who
niu (= *ni + u*) 15/46, 15/47,
18/25, 18/26 [interrog. adv.]
not? (presupposes positive an-
swer)
niu aūfō 5/5 [cj.] whether
niuklahs 26/11; cf. §26.1g

[m. (o)] childish
niunda [num., (w)] ninth
*niundōn*¹ 24/33 [f. A sg.]
*niundōn*² 24/34 [f. D sg.]
nu 14/19, 15/48, 18/31, 21/2,
21/8, 22/36, 22/39, 23/12,
26/12, 26/13, 27/22 [adv.]
now, so, therefore
nuh (= *nu + h*) 22/22 [interrog.
adv.] now? so? well?
nuta [m. (w)] catcher
nutans 8/3 [N pl.]

ōgan^{*} [pret. pres.] be afraid
ōgs 28/16 [2 sg. imper.]
ōhtēdun 25/8 [3 pl. pret.]

Paitrus [m.] Peter

Paitráu 25/7 [D sg.]
Paitrásu 20/8 [G sg.]
Paitru 17/51 [A sg.]
paraskaivē 24/42 Parasceve,
day before the Sabbath (=
preparation day)
paxsa [f.] Passover, Pasch
(from Heb. via Gk.)
paxsa 22/39 [D sg.]
paūrpurāi 23/17, 23/20 [D sg.]
purple (from Gk. *πορφύρα*)
Peilētus 22/33, 22/35, 22/37,
22/38, 23/12, 23/14, 23/15,
24/44 [m. (w)] Pilate
Peilētāu 24/43 [D sg.]
plapja^{*} [f.] street, square
plapjō 21/5 [G pl.]
plinsjan [i] dance
plinsida 7/7 [3 sg. pret.]
praistōriān 23/16 [m.] pre-
torium (from Lat. via Gk.)
praistōriā 22/33 [D sg.]
praūfētja 26/8 [n. N pl.]
prophecy (from Gk. *προφήτεια*)
praūfētjans 26/2 [m. A pl.]
praūfētjan [i] prophecy (from

Gk.)
praūfētjan 26/9 [1 pl. pres.]
praūfētus 5/6, 5/9 [m. (u/b)]
prophet (from Gk.)
praūfētus 14/17 [A pl.]

qāinōdam 25/10 [pres. part.,
m. D pl., of *qāinōn*, ii] lament-
ing
qam [3 sg. pret. of *qiman* 'come,
arrive,' q.v.]
qap [3 sg. pret. of *qiban* 'say,' q.v.]
qapuh (= *qap + uh*) 20/5, 22/33,
and (he) said
qēmjāu [1 sg. pret. opt. of *qiman*
'come, arrive,' q.v.]
qēns 7/3, 28/18 [f. (o)] wife,
woman
qēn 7/5 [A sg.]
qēnai p. xvii [D sg.]
qēpan [3 pl. pret. of *qiban* 'say,'
q.v.]
qimāiu (= *qimāi + u*) 24/36
whether (he) will come
qiman cf. §5.1 [IVa] come,
arrive
*qam*¹ 14/17, 22/37 [1 sg. pret.]
*qam*² 2/4, 3/7, 5/9, 6/4, 6/11, 8/1,
12/20, 13/27, 13/30, 17/41,
19/33, 27/8 [3 sg.
pret.]
qēnjāu 14/17 [1 sg. pret.
opt.]
qēmua 2/1, 2/10, 2/12, 5/2,
6/2, 8/11, 9/4 [3 pl. pret.]
qimāi 1/10 [3 sg. pres. opt.]
(see also *qimāiu*)
qimih 10/15, 10/17, 14/20,
26/10 [3 sg. pres.]
qimands 8/10, 12/17, 13/25,
17/51, 24/43 [pres. part., m.,
of *qiman*] coming, arriving
qimandan 16/12, 23/21
[A sg.]

qinō [f. (w)] woman
qinōns 24/40 [N pl.]
*qiban*¹ cf. §5.1 [Va] say,
speak, name, tell, call
qap 2/5, 3/7, 4/7, 4/9, 5/7,
5/9, 6/3, 6/7, 7/4, 8/6,
11/12, 12/17, 12/21, 12/22,
13/27, 13/29, 13/31, 17/52,
19/35, 19/36, 19/39, 20/6,
20/8, 20/10, 20/12, 22/37
22/38, 23/12, 23/14, 24/35
25/6, 25/7, 27/28, 28/15
[3 sg. pret.] (see also *qap-
uh*)
qēpan 8/8, 22/34, 24/35,
25/3, 25/8 [3 pl. pret.]
qib 6/7 [2 sg. imper.]
qiba 12/18, 14/18, 14/20,
15/22, 15/44, 18/25,
19/41, 21/2, 21/5 [1 sg.
pres.] (see also *qibuh*)
qibēna (= *qēbetna*) 17/56
[3 pl. pret. opt.]
qibis 22/34, 22/37 [2 sg.
pres.]
*qibip*¹ 15/22, 23/12 [3 sg.
pres.]
*qibip*² [2 pl. imper.] (see
qibiduh)
*qiban*² 15/21, 15/43 [past part.,
n., of *qiban*¹] said
qibanō 23/28 [A sg.]
qibands 17/49, 17/50, 17/54,
19/38, 22/38, 24/34, 24/36
[pres. part., m., of *qiban*¹]
saying
qibandans 18/31, 22/40
[N pl.]
qibiduh (= *qibip*² + *uh*) 25/7
and tell
qibuh (= *qiba + uh*) 18/29 and
I say
qumans 19/33 [past part., m.,
of *qiman*] come, arrived

r' (*aiñunrēhund*) 9/8, 10/20 [num., A pl.] a hundred
 rāginēs 24/43 [m. (o)] coun-
 selor
 rahnīps 23/28 [past part., m., of
rahnjan, i] counted, reckoned
 rahtis 9/4. [adv.] indeed
 rahtōs waurkeiþ 6/3 [verb phr.]
 make straight!
 raka 15/22 (abusive epithet,
 "fool," from Aramaic via Gk.)
 rajþj 1. f. (n) number, account
 rajþjon 20/10 [D sg.]
 rūus [n. (o)] reed
 rūus 24/36 [A sg.]
 rūasa 23/19 [D sg.]
 razda [f. (ā)] tongue, language
 razdōm 26/1 [D pl.]
 razdōs 26/8 [N pl.]
 razn [n. (o)] house
 razn 13/25 [A sg.]
 reirō 25/8 [f. (o)] trembling
 riġnan [i] rain
 riġneip 15/45 [3 sg. pres.]
 riġis 24/33 [n. (o)] darkness
 rōdjan cf. §8.4 [i] speak
 rōdiða 26/11 [1 sg. pret.]
 rōdġau 26/1 [1 sg. pres.
 opt.]
 rōdġands 8/1 [pres. part., m., of
rōdġan] speaking
 rōdġandin 17/49 [D sg.]
 Rufas [f. (u)] Rufus
 Rufas 23/21 [G sg.]
 rūna [f. (ā)] mystery, secret,
 counsel
 rūnōs 26/2 [A pl.]

sa¹ 2/5, 2/9, 5/5, 5/9, 6/9, 7/8,
 9/3, 10/14, 11/12, 11/13, 12/21,
 12/22, 12/24, 13/25, 13/30,
 16/11, 16/12, 16/13, 16/14,
 22/40, 23/26, 24/39, 25/4,
 28/16; cf. §2.2-3 [definite

article, m.] the
 sāi¹ 2/8, 2/10, 2/14, 4/3,
 4/5, 9/7, 15/46, 21/2, 21/5,
 21/7 [N pl.]
 sāim¹ 2/5, 2/9, 3/2, 4/6,
 8/8, 15/21, 15/44, 20/11,
 20/13, 25/10 [D pl.]
 ſamma¹ 2/5, 6/7, 8/7, 20/10,
 22/36, 24/45 [D sg.]
 ſana 1/11, 2/10, 12/23,
 13/27, 13/30, 17/49, 17/51,
 19/37, 22/39, 22/40, 23/15,
 25/3, 25/6 [A sg.]
 ſans 2/14, 8/3, 15/44,
 15/46, 15/47, 19/35, 20/10,
 20/11 [A pl.]
 sa² 2/7, 2/14, 5/9, 6/3, 15/48,
 18/26, 18/32, 27/28; cf. §2.2-3
 [demonstrative (or personal)
 pron. m.] this, that, he (she,
 it) (see also *sah*, *ſavazuh saei*)
 sāi² 10/15, 10/16, 10/18,
 10/19, 10/20, 20/5 [N pl.]
 sāim² 1/12, 5/7, 18/26,
 20/7, 21/8 [D pl.]
 ſamma² 8/6, 21/1, 21/6,
 22/37, 22/38 [D sg.]
 ſis² 15/45, 27/8 [G sg.]
 ſize² 2/13, 14/20, 18/29,
 20/8, 20/11, 24/35 [G pl.]
 ſizei¹ 2/10, 16/12, 17/41
 [G sg.]
 sabbatō 24/42, 25/9 [m., inde-
 clinable] Sabbath (see also
fruma sabbatō)
 sad itan 11/16 [verb phr.]
 eat one's fill
 Saddukajeis 5/4 [m. pl.] Sad-
 ducees
 sads* (or -þa*) [adj., m. (o)].
 satisfied
 sadāi 20/12 [m. N pl.]
 saei (= sa² + -ei) 13/30, 14/19,
 15/21, 15/22, 16/12, 19/37,

19/38, 19/39, 19/40, 19/41,
 20/9, 21/4, 21/6, 22/37, 24/42,
 24/43, 27/29; cf. §14.1 [rela-
 tive pron., m.] (he) who, which,
 that (corresponding [f.] is *sōei*,
 [n.] is *þatei*. See also *þisvazuh
 saei*, *niſt saei*, *ſavazuh saei*)
 ſāiei 10/16, 10/20 [N pl.]
 ſaggws [m. (i)] song, music
 ſaggwins 13/25 [A pl.]
 sah (= sa² + -h) 14/19, 17/41,
 22/40; cf. §14.2 [emphatic
 demonstrative pron., m.] he
 (she, it) especially
 ſavazuh saei (= sa² + *vazuh saei*)
 19/37; cf. §19.2d [indef.
 pron., m.] whoever
 sāi (?su) 2/4, 2/6, 2/7, 4/8, 5/9,
 6/5, 8/7, 8/8, 9/3, 13/29, 17/41,
 24/35, 25/6, 27/28 [interjec-
 tion] lo!
 ſaian (or *ſaijan*) cf. §6.1 [VIIb]
 sow
 ſaiada 10/15 [3 sg. pass.
 pres.]
 ſaiand 18/26 [3 pl. pres.]
 ſaijip 10/14 [3 sg. pres.]
 ſaisō 9/4 [3 sg. pret.]
 ſaianans 10/16, 10/18, 10/20
 [past part., m. N pl., of *ſaian*]
 sown
 ſaiands (or *ſaijands*) 9/3, 10/14
 [pres. part., m., of *ſaian*] sower
 ſaihtō 24/33 [num., f.] sixth
 ſaiſvan 21/1; cf. §5.1 [Vb]
 see
 ſaiſvam 24/36, 26/12 [1 pl.
 pres.]
 ſaiſviþ 21/4, 21/6 [3 sg.
 pres.]
 ſēlvum 19/38 [1 pl. pret.]
 ſēlvun 24/47 [3 pl. pret.]
 ſaiſvans 5/9 [past part., m., of
ſaiſvan] seen

ſaiſvandeins 24/40 [f. N pl.]
 ſaijan (see *ſaian*)
 ſaijands (see *ſaian*)
 ſaijip [3 sg. pres. of *ſaian* 'sow,'
 q.v.]
 sāir 3/9 [n. (o)] sorrow
 ſaiſvals¹ 18/25 [f. (ā)] soul,
 life, spirit
 ſaiſvals² 16/11, 16/15
 [A sg.]
 ſaiſvali 18/25 [D sg.]
 ſakan cf. §5.1 [VI+D] rebuke
 sök 5/7 [3 sg. pret.]
 ſakans 6/8 [past part., m., of
ſakan] rebuked
 ſaiþōn cf. §§7.1, 10.2, 12.1,
 14.3, 21.1 [ii] anoint
 ſaljan 28/7 [i] make an offer-
 ing
 ſalōme 24/40, 25/1 [f.] Sal-
 ome
 ſama [adj., n. (o)] same
 samō 15/46, 15/47 [A sg.]
 ſamaleikō 10/16, 20/11 [adv.]
 in like manner, likewise
 ſamana 11/13, 27/4 [adv.]
 together
 ſamō [A sg. of *ſama* 'same,' q.v.]
 ſandġjandan 19/37 [pres. part.,
 m. A sg., of *ſandġjan*, i] sending
 ſatanas 10/15 Satan
 ſaiūlmōn 18/29 Solomon
 ſaurġa [f. (ā)] sorrow, care
 ſaurġōs 10/19 [N pl.]
 ſaurġan [iii] be concerned, be
 anxious
 ſaurġiþ 18/28 [2 pl. pres.]
 ſiups* [m. (i)] sacrifice
 siup [A sg.] (see *ſas-siup*)
 ſēlvum [1 pl. pret. of *ſaiſvan*
 'see,' q.v.]
 ſēlvun [3 pl. pret. of *ſaiſvan* 'see,'
 q.v.]
 sei (shortened form of *sōei*)

11/12, 27/24 [relative pron., f.] (she) who, which
Seimõn [m.] Simon
Seimõna 23/21 [A sg.]
Seimõnis (or *-odius*) 8/9, 20/8 [G sg.]
Seimõnu 8/2 [A sg.]
sein [possessive, n. (referring to the subject of its own clause)] its, its own
sein (or *seinata*) 11/12, 11/13 [A sg.] (see also *ni sõketp*...)
seina' 15/45 [possessive, f. (referring to the subject of its own clause)] her, her own
seina² 16/11, 21/5 [A sg.]
seinái 19/41, 21/7 [D sg.]
seináizõs [G sg.] (see *háiþõs seináizõs*)
seins* [possessive, m. (referring to the subject of its own clause)] his, his own
seináim 12/22, 20/12 [D pl.]
seináizé 28/3 [G pl.]
seina 21/2 [N pl.]
seinamma 9/3, 12/20, 15/22, 18/29 [D sg.]
seinana 17/41, 18/27 [A sg.]
seinis [G sg.] (see *kunþis seinis*)
sëis 26/4 [m. (i/i)o] kind, good
si 7/6, 7/9; cf. §7.3 [personal pron., f.] she
ija' 7/3, 7/8 [A sg.]
ijõs 7/10, 25/8 [A pl.]
izái 7/10, 7/12, 17/55, 25/11 [D sg.]
izõ 7/11 [G pl.]
izõs 7/7, 17/54, 17/55, 17/56 [G sg.]

sibakþanei (see *aiðõõ*...)
siban 25/9 [num.] seven
sijái [3 sg. pres. opt. of *wisan* 'be,' q.v.]
sijáima [1 pl. pres. opt. of *wisan* 'be,' q.v.]
sijáiþ [2 pl. pres. opt. of *wisan* 'be,' q.v.]
sijup [2 pl. pres. of *wisan* 'be,' q.v.]
sik 27/17; cf. §7.3 [general reflexive pron., A] (see also *gahaftjan stik, gawazjan stik, id-reiðõn stik, skaman stik*)
sis 10/17, 12/17, 19/34, 25/3, 25/8 [D] (see also *mo mundõn sis*)
silba 20/6, 24/43, 27/15 [m.] himself
sibin 22/34 [D sg.]
sildaleikjan [i] wonder, marvel
sildaleikida 24/44 [3 sg. pres.]
sind [3 pl. pres. of *wisan* 'be,' q.v.]
sineigs cf. §18.1 old
sinista cf. §18.1 [superlative of *stneigs*, q.v.]
sinteinõ 13/31 [adv.] always
sinteins [adj., m. (o)] daily
sinteinan 1/11 [A sg.]
sipõneis [m. (j)o] disciple
sipõnjam 20/12, 25/7 [D pl.]
sipõnjé 20/8 [G pl.]
sipõnjõs 5/2, 6/2, 7/13 [N pl.]
sis [D of *stik*, general reflexive pron., q.v.]
sitands 19/35 [pres. part., m., of *sitan*, V] sitting
sitandan 25/5 [A sg.]
siukei [f. (n)] sickness
siukeins 8/12 [A pl.]
siuns [f. (i)] sight, appearance

sionái [D sg.] (see *warþ*... in *stunai*)

skáidan cf. §6.1 [VIIa] sever
skal [1 sg. pres. of *skulan* 'owe, must,' q.v.]
skalkinõn 18/24 [ii] serve
skalkinõda 13/29 [1 sg. pres.]
skalkis [m. (o)] servant
skalkam 12/22 [D pl.]
skaman sik [iii] be ashamed
skamsáida sik 7/10 [3 sg. pres.]
skatts [m. (o)] a coin, denarius
skatté 20/7 [G pl.]
skip [n. (o)] ship, boat
skipam 8/2 [D pl.]
skúggwá [m. (n)] mirror, glass
skuggwan 26/12 [A sg.]
skula [m. (n)] debtor (see *skula warþþ*)
skulan 1/12 [D pl.]
skula wairþþ 15/21, 15/22 is liable
skulan* cf. §16.2 [pret. pres.] owe, must
skal 16/16 [1 sg. pres.]
skulda 4/10 [1 sg. pret.]
skulans 1/12 [pres. part., m., of *skulan**] owing
skuld wisan 7/5, 13/32 [verb phr.] be proper or lawful (impersonal)
skulda [1 sg. pret. of *skulan** 'owe, must,' q.v.]
slahan [VII] strike
slõhunn 23/19 [3 pl. pret.]
slawan [iii] be silent
slawáidédunn 19/34 [3 pl. pret.]
slépan cf. §6.1 [VIIa] sleep
sléþip 17/52 [3 sg. pres.]
slõhunn [3 pl. pret. of *slahan* 'strike,' q.v.]

smwrna 23/33 [D sg.] myrrh (from Gk. *smurina*, of Semitic origin)
sneipjan [I] cut, reap
sneipand 17/26 [3 pl. pres.]
snianun cf. §5.3 [Va] hasten
snáus 5/1 [3 sg. pret.]
snéwun 5/4 [3 pl. pret.]
sná' 6/3, 7/3, 7/7, 8/8, 8/10, 21/4, 22/35, 22/38, 24/40, 24/47, 25/1; cf. §6.3 [definite article, f.] the
þizái' 6/4, 6/6, 6/11, 8/6, 23/15, 23/20, 25/9 [D sg.]
þizõ' 6/10, 14/19 [G pl.]
þizõs' 17/51, 27/19, 27/30 [G sg.]
þõ' 6/2, 6/10, 8/9, 8/10, 12/22, 27/24 [A sg.]
þõs' 6/9, 21/12 [A pl.]
þõs² 26/13 [N pl.]
sõ³ 17/42 [demonstrative (or personal) pron., f.] this, that, she (he, it, see also *sõk*)
þizái² p. xvii, 10/20 [D sg.]
þizõ² 26/13 [G pl.]
þizõs² 10/19 [G sg.]
þõ² 17/52 [A sg.]
þõs² 23/34 [A pl.]
sõel (= *sõ + -ei*, spelling varies with *sei*, q.v.) [relative pron., f.] (she) who, which, that
þáimeí 24/40 [D pl.]
þizáieleí 25/9 [G pl.]
þõzei 24/41 [N pl.]
sõh (= *sõ + -uh*) 25/10; cf. §14.2 [emphatic demonstrative pron., f.] she (he, it) especially
sõk [3 sg. pret. of *sakan* 'rebuke,' q.v.]
sõkjan cf. §§10.2, 12.1, 21.1 [i] seek, argue
sõkeip' [3 sg. pres.] (see *ni sõketp*...)

- sükelp² 25/6 [2 pl. pres.]
 sükjái 27/2 [3 sg. pres. opt.]
 sükjand 18/32 [3 pl. pret.]
 spaikulator [m.], executor
 spaikulator 7/11 [A sg.]
 spinnan [III] spin
 spinnand 18/28 [3 pl. pres.]
 spräutö 12/22, 19/39 [adv.] quickly
 stáiga [f. (ä)] path
 stáigös 6/3 [A pl.]
 stáinahs cf. §28.7f [adj., (o)]
 stony, stony (spot)
 stáinahamma 9/5, 10/16 [D sg.]
 stáins 25/4 [m. (o)] stone
 stáin 24/46, 25/3 [A sg.]
 stáina 6/7, 24/46 [D sg.]
 stáirö 28/2 [f. (n)] barren woman
 standands 28/12 [pres. part., m., of *standan*, VI] standing
 standandans 21/5 [N pl.]
 staps (or -ds) 23/22, 25/6; cf. §9.1 [m. (i)] place
 stada 20/10 [D sg.]
 stap 23/22, 25/6 [A sg.]
 staua [f. (wä)] judgment, sentence
 stauái 15/21, 15/22, 27/7 [D sg.]
 steigan cf. §4.2 [la] ascend
 stibns¹ 6/3 [f. (ä)] voice
 stibns² [A sg.] (see *létans stibna*...)
 stibnáí 24/34 [D sg.]
 stibnös 16/16, 22/37 [G sg.]
 stikls [m. (o)] cup
 stikla 19/41 [D sg.]
 stiur 12/23, 13/27, 13/30 [m. (o)] calf, steer
 stöjan cf. §7.1 judge
- striks 14/18 [m.] tittle, bit
 sum 9/4, 9/7, 9/8 [indef. pron., n. (o)] some, one
 sumái 24/35 [N pl.]
 sumanna 11/15 [D sg.]
 sumama 13/26, 19/38, 23/21 [A sg.]
 suman 26/9 [adv.] in part (from A sg. of *sum*)
 sums 11/11, 17/49; cf. §11.1 [indef. pron., m. (o)] a certain one, some, someone
 sunja 22/38 [f. (ä)] truth
 sunjáí 22/37, 26/6, 27/27 [D sg.] (see also *bi sunjáí*)
 sunjös 22/37 [G sg.]
 sunnö [f. (n)] sun
 sunnín 9/6, 25/2 [f. D sg.]
 sunnön 15/45 [n. A sg.]
 suns 8/7, 9/5, 10/15, 10/16, 10/17, 17/55 [adv.] at once, soon
 sunus 11/13, 12/19, 12/21, 12/24, 13/25, 13/30, 24/39; cf. §9.3 [m. (w)] son
 sunjus 15/45 [N pl.]
 sunu 28/19 [A sg.]
 sununs 11/11 [A pl.]
 swa 13/29, 14/19, 18/30, 20/9, 24/39 [adv.] so, thus
 swa filu swé 20/11 as much as
 swaðhrö 8/9 [f. (n)] mother-in-law
 swaiþups cf. §15.4 so great
 swaieiks cf. §15.4 [adj., n. (o)] such
 swaieikáizé 19/37 [G pl.]
 swalt [3 sg. pret. of *swiltan* 'be dying', q.v.]
 swamm¹ [m.] sponge
 swam 24/36 [A sg.]
 swaré 15/22 [adv.] without cause, in vain
 swaswé (= *swa* + *swé*) 1/12, 5/6,

- 15/48, 16/15, 20/10, 21/2, 21/5, 21/7, 25/7, 26/2, 26/12 [adv.] as, even as, about, just as
 swé¹ 12/19, 17/42, 18/29, 26/11 [adv.] like, as, approximately
 swé² 1/10 [c.] as (see also *swa filu swé*)
 swein [n. (o)] swine, pig
 sweina¹ 11/16 [N pl.]
 sweina² 11/15 [A pl.]
 swés [n. (o)] possessions, property, one's own
 swés¹ 11/12, 11/13, 13/30 [A sg.]
 swés² [adj., (o)] own
 swésa 16/12 [n. N pl.]
 swésím 23/20 [f. D pl.]
 swiltan [III] be dying
 swalt 17/42 [3 sg. pret.]
 swanagög¹ [f.] synagogue (from Gk. συναγωγή)
 swanagögáís 17/41 [G sg.]
 swanagögéis 17/49 [D sg.]
 tagr [n. (o)] tear
 tagra 3/9 [N pl.]
 taihswa [adj., f. (o)] right
 taihswái 26/5 [D sg.]
 taihswö 21/3 [f. (o)] right (hand), right (side)
 taihswön 23/27, 28/12 [D sg.]
 táinjö [f. (n)] basket
 táinjöns 20/13 [A pl.]
 taul cf. §3.3 [n. (jo)] deed, work
 töja 3/6 [A pl.]
 táujan 21/1; cf. §17.1 [i] do, make (see also *patet ha-báida*...)
 táujás 21/2 [2 sg. pres. opt.]
 táujáip [2 pl. pres. opt.] (see *willa táujáip*)
- táujand 15/46, 15/47, 21/2 [3 pl. pres.]
 táujan 23/12 [1 sg. pres. opt.] (see also *ni waitht*...)
 táujúp 14/19, 15/47, 19/39, 21/3 [3 sg. pres.]
 táujandan 21/3 [pres. part., m. D sg., of *táujan*] doing, making
 tigus* [num.] decade, ten
 tigans [A pl.] (see *fid-wör*...)
 tiuhan cf. §4.2 [IIb] lead
 töja [A pl. of *taut* 'deed', q.v.]
 tuggö 8/12 [G pl.]
 tuggönö 8/12 [G pl.]
 twa cf. §20.1 [num., n. pl.] two
 twa 3/5, 24/38 [n. A pl.]
 twáim 18/24 [m. D pl.]
 twans 11/11, 23/27 [m. A pl.]
 twáim hundam skattö [adj. phr.] for (= costing) two hundred denarii
 twalibé [G pl. of *twalf* 'twelve', q.v.]
 twalibwintrus 4/1 [compound adj., m. (w)] twelve years old
 twalf (or -ib) 19/35 [num.] twelve
 twalibé 17/42 [G pl.]
 twans [m. A pl. of *tw* 'two', q.v.]
- þagkjan cf. §17.2 think
 þái¹ 2/8, 2/10, 2/14, 4/3, 4/5, 9/7, 15/46, 21/2, 21/5, 21/7 [m. N pl. of *sá* 'the', q.v.]
 þái² 10/15, 10/16, 10/18, 10/19, 10/20, 20/5 [m. N pl. of *sá* 'this, that, he', q.v.]
 þáiei [m. N pl. of *swei* 'he) who', q.v.]
 þáih [3 sg. pret. of *þeihan* 'thrive', q.v.]

- paim'** 2/5, 2/9, 3/2, 4/6, 8/8, 15/21, 15/44, 20/11, 20/13, 25/10 [D pl. of *sa'* 'the,' q.v.]
- paim'** 1/12, 5/7, 18/26, 20/7, 21/8 [D pl. of *sa'* 'this, that, he,' q.v.]
- paim'** 16/12 [D pl. of *pa'ta'* 'the,' q.v.]
- paimei** [f. D pl. of *sōei* ('she) who,' q.v.]
- pa'ih** 3/6, 26/12 [prep., +A] through
- pamma'** 2/5, 6/7, 8/7, 20/10, 22/36, 24/45 [D sg. of *sa'* 'the,' q.v.]
- pamma'** 8/6, 21/1, 21/6, 22/37, 22/38 [D sg. of *sa'* 'this, that, he,' q.v.]
- pamma'** 1/13, 3/7, 3/8, 4/7, 5/5, 5/8, 24/46, 25/2, 25/8 [D sg. of *pa'ta'* 'the,' q.v.]
- pammei'** (= *pamma'* + *-ei*) 23/12 [D sg. of *sa'e'i* 'the) who,' q.v.]
- pammei'** (= *pamma'* + *-ei*) 20/5, 25/4 [relative pron. functioning as cj.] that
- pan** 2/9, 6/9, 7/1, 9/6, 10/15, 10/16, 11/14, 12/17, 12/20, 12/22, 13/30, 17/42, 17/51, 17/52, 18/29, 19/38, 20/6, 20/10, 20/11, 21/2, 21/5, 21/6, 22/40, 23/25, 24/36, 24/39, 24/41, 24/44, 25/9, 26/11, 26/12, 28/4, 28/11, 28/15 [adv. cj.] then, when (see also *panuh*, *wasup-pan*, *wēsun-ūpan*, *bidjandūpan*, *dis-uh-pan-sat*, *anparub-pan*)
- pana** [A sg. of *sa'* 'the,' q.v.]
- panasejps ni** 12/19, 12/21 [adv.] no longer
- pondé** 18/30 [cj.] if
- pan** [A pl. of *sa'* 'the,' q.v.]
- panuh** (= *pan* + *-uh*) 13/28,

- 17/54, 20/12, 20/13, 22/38 [adv. cj.] (and) then
- par** [adv.] there
- parei** (= *par* + *-ei*) 9/5, 10/15, 25/6 [adv.] where
- paruh** (= *par* + *-uh*) 13/27, 13/29, 13/31, 17/52, 20/5, 20/10, 22/37, 25/6, 25/7 [adv.] (and) there, thereupon, therefore
- pa'ta'** 4/11, 10/15, 13/31; cf. §3.1 [definite article, n.]
- paim'** 16/12 [D pl.]
- pamma'** 1/13, 3/7, 3/8, 4/7, 5/5, 5/8, 24/46, 25/2, 25/8 [D sg.]
- pa'ta'** 3/2, 3/4, 3/5, 4/3, 5/3, 7/12, 10/16, 10/19, 10/20, 11/13, 15/46, 15/47, 17/56, 18/30, 23/28, 24/45, 25/5 [A sg.]
- pō'** 3/6, 7/6, 16/12, 16/15 [A pl.]
- pa'ta'** 7/5, 13/26, 20/9 [demonstrative pron., n.] this, that, it (he, she)
- pa'ta'** 6/11, 9/4, 9/7, 18/32, 22/34, 22/38, 27/22 [A sg.] (see also *pa'tuh*)
- pis'** 10/17, 16/16, 24/43, 24/46, 25/3 [G sg.] (see also *inuh pis*)
- pižē'** 3/10, 19/37 [G pl.] (see also *ni karist...*)
- pižei'** 21/8 [G sg.] (see also *in pižei*)
- pō'** 16/14 [N pl.]
- pō'** 16/12, 16/16 [A pl.]
- putainei** (= *pa'ta'* + *ain* + *-ei*) 5/6, 15/47, 17/50 [adv.] only
- patei** (= *pa'ta'* + *-ei*) 1/12, 4/5, 4/6, 4/7, 8/1, 13/27, 14/18, 14/20, 15/21, 15/22, 15/43,

- 17/49, 17/53, 18/29, 18/32, 20/13, 21/5, 23/16, 23/22, 24/34, 24/39, 24/46, 25/7, 25/11, 26/10; cf. §14.1 [cj. or relative pron., n.] that, who, which (see also *pei*, *iva patei*)
- pōei'** 16/16 [N pl.]
- pōei'** 11/16 [A pl.]
- patei habāda tūjan** 20/6 what he was to do
- pa'tuh** (= *pa'ta'* + *-uh*) 20/6; cf. §14.2 [emphatic demonstrative pron., A sg.] it especially
- pa'prō** 22/36 [adv.] from there, thence, from then on
- pa'prōh** (= *pa'prō* + *-h*) 10/17 [adv.] afterward
- pāu'** 14/20 [adv.] than
- pāu'** 22/34 [cj.] or
- pa'urban'** cf. §16.2 [pret. pres.] need, be in want
- pa'urbup** 18/32, 21/8 [2 pl. pres.]
- pa'urneins** [f. (o)] made of thorns
- pa'urneina** 23/17 [A sg.]
- pa'urnus** [m. (u)] thorn
- pa'urnjus** 9/7 [N pl.]
- pa'urnus** 9/7, 10/18 [A pl.]
- pei'** (shortened form of *patei*) 18/26 [relative pron., n.] who
- pei'** (shortened form of *patei*) 20/7, 20/12 [cj.] so that
- peihan** [fb] thrive
- pāih** 4/11 [3 sg. pret.]
- peina'** 1/9, 13/31 [possessive, n.] thy, thine
- peina'** 13/30 [n. A sg.]
- peina'** 1/13, 17/49, 21/3, 21/4, 22/35, 28/18 [f. N sg.]
- peina'** 13/29, 21/6 [f. A sg.]
- peina'i** 21/6 [f. D sg.]
- peinaizē** 12/19 [m. G pl.]
- peinamma'** 12/18, 12/21,

- 19/38 [n. D sg.]
- peinamma'** 21/6 [m. D sg.]
- peinanna** 15/43 [m. A sg.]
- peinis** 7/5 [m. G sg.]
- peins** 1/10, 12/19, 12/21, 13/27, 13/30, 13/32, 21/4, 21/6 [m. N sg.]
- pis'** 2/8, 7/11, 8/6, 17/49, 24/40 [G sg. of *sa'* 'the,' q.v.]
- pis'** 15/45 [G sg. of *sa'* 'this, that, he,' q.v.]
- pis'** 10/17, 16/16, 24/43, 24/46, 25/3 [G sg. of *pa'ta'* 'this, that, it,' q.v.] (see also *inuh pis*)
- pis dagis afarsabbatē** 25/2 [adv. phr.] on the first day of the week
- pisvah pei** cf. §20.2b [indef. pron., n.] whatsoever
- pisvahuz saei** cf. §20.2a [indef. pron., m.] whoever
- piada** 22/35 [f. (ə)] people, nation (pl. = 'Gentiles')
- piadu'** 15/46, 21/7 [G pl.]
- piadu'** 18/32 [N pl.]
- piadan'** 2/10, 22/39, 23/12 [A sg. of *piadans* 'king,' q.v.]
- piadan'** 23/18 [Voc. sg. of *piadans* 'king,' q.v.]
- piadanam** [D pl. of *piadans* 'king,' q.v.]
- piadanē** [G pl. of *piadans* 'king,' q.v.]
- piadangardi** 1/13, 22/36 [f. (ə)] kingdom
- piadangardja** 6/10 [A sg.]
- piadangardjai** 14/19, 14/20 [D sg.]
- piadangardjō** 6/9, 6/10 [G pl.]
- piadangardjōs'** 6/9 [A pl.]
- piadangardjōs'** 24/43 [G sg.]
- piadans** 2/7, 2/14, 3/3, 7/8, 22/33,

- 22/37, 23/26 [m. (o)] king
piudan* 2/10, 22/39, 23/12
 [A sg.]
piudan* 23/18 [Voc. sg.]
piudanam 3/2 [D pl.]
piudané 2/7, 2/13, 2/14
 [G pl.]
piudanis 2/1 [G sg.]
piudanis 2/12, 2/14 [N pl.]
piudinasus 1/10 [m. (w)] reign,
 principality
piudó [G pl. of *piuda*, q.v.]
 Gentiles
piudós [N pl. of *piuda*, q.v.] Gen-
 tiles
pius* [m. (wo)] servant
piwda 2/13 [N pl.]
piupjan [i] bless
piupjáp 15/44 [2 pl. pres.]
piwi cf. §6.3 [f. (w)] handmaid
pizái 6/4, 6/6, 6/11, 8/6, 23/15,
 23/20, 25/9 [D sg. of *só* 'the',
 q.v.]
pizái* p. xvii, 10/20 [D sg. of
só 'this, that, she,' q.v.]
pizáiei (= *pizái* + *-er*) [G pl. of
sóei '(she) who, which, that,' q.v.]
pizái 2/13, 14/20, 18/29, 20/8,
 20/11, 24/35 [G pl. of *só* 'this,
 that, he,' q.v.]
pizái 3/10, 19/37 [G pl. of *pa-*
ta 'this, that, it,' q.v.] (see
 also *ni karist*...)
pizéi 2/10, 16/12, 17/41 [G
 sg. of *só* 'this, that, he,' q.v.]
pizéi 21/8 [G sg. of *para* 'this,
 that, it,' q.v.] (see also in *pizéi*)
pizó 6/10, 14/19 [G pl. of *só*¹
 'the,' q.v.]
pizó 26/13 [G pl. of *só* 'this,
 that, she,' q.v.]
pizó 17/51, 27/19, 27/30 [G
 sg. of *só* 'the,' q.v.]
pizó 10/19 [G sg. of *só* 'this,

- that, she,' q.v.]
piuhan [II] flee
piuhan 3/8 [3 pl. pret.]
piuh 3/7 [2 sg. imper.]
piuhup 16/12 [3 sg. pres.]
piuhup 5/7 [2 pl. imper.]
pió 6/2, 6/10, 8/9, 8/10, 12/22,
 27/24 [A sg. of *só* 'the,' q.v.]
pió 17/52 [A sg. of *só* 'this,
 that, she,' q.v.]
pió 3/6, 7/6, 16/12, 16/15 [A
 pl. of *para* 'the,' q.v.]
pió 16/14 [N pl. of *para* 'this,
 that, it,' q.v.]
pió 16/12, 16/16 [A pl. of *pa-*
ta 'this, that, it,' q.v.]
pióei 16/16 [N pl. of *paet*
 'that, who, which,' q.v.]
pióei 11/16 [A pl. of *paet*
 'that, who, which,' q.v.]
piós 6/9, 20/12 [A pl. of *só*¹
 'the,' q.v.]
piós 26/13 [N pl. of *só* 'the,'
 q.v.]
piós 23/24 [A pl. of *só* 'this,
 that, she,' q.v.]
pióei (= *piós* + *-er*) [N pl. of *sóei*
 '(she) who,' q.v.]
pragjands 12/20, 24/36 [pres.
 part., m., of *pragan*, i] rush-
 ing, running
preihan [I] crowd, press upon
preihan 17/42 [3 pl. pret.]
preis* cf. §20.1 [num.] three
prins 4/6, 4/8 [m. A pl.]
pridjó 23/25 [num., f.] third
prins [m. A pl. of *preis* 'three,'
 q.v.]
pu 1/9, 13/31, 21/6, 22/33, 22/34,
 22/37; cf. §13.3 [personal
 pron.] thou
izwara 18/27, 21/1 [G pl.]
izwis 14/18, 14/20, 15/22,
 18/25, 18/29, 19/33, 19/41,

- 21/2, 21/5, 22/39, 25/7
 [D pl.]
izwis 15/44, 15/46, 18/30,
 19/40 [A pl.]
jus 15/48, 18/26, 21/8 [N
 pl.]
buk 21/3, 22/35 [A sg.]
jus 13/29, 21/2, 21/4, 21/6,
 22/34, 28/16, 28/19 [D
 sg.]
jugkjan cf. §17.2 [i] seem
jugkeip 21/7 [3 sg. pres.]
juk [A sg. of *ju* 'thou,' q.v.]
jalan [iii] endure, bear
Juláip 26/7 [3 sg. pres.]
jus [D sg. of *ju* 'thou,' q.v.]
júsundi [f. (s)] thousand
júsundjós 20/10 [N pl.]
putháornjandó 26/1 [pres. part.,
 n., of *putháornjan*, i] sound-
 ing, trumpeting
pwmiama [m.] incense (from
 Gk. *θουάμα*)
pwmiamins 28/10, 28/13
 [G sg.]
 -u 15/46, 15/47, 18/25, 18/26
 (*nú*); 22/34 (*abu*); 22/39 (*wi-*
leida); 24/36 (*qámdáiu*) [Inter-
 clitic] **uhis** cf. §18.1 [m. (o)] evil
ubil 26/5 [A sg.]
ubilans 15/45 [A pl.]
ubilin 1/13 [D sg.]
ubilis 23/14 [G sg.]
ubilwórdjan 19/39 [i: + D]
 speak evil of
uf 27/6 [prep., + D, or + A in
 other texts] under, below, in
 the reign of
ufar 18/26, 18/32 [prep., + D]
 over, above, beyond
ufarassus [m. (w)] abundance,
 crowd

- ufarassiu** 12/17 [D sg.]
ufargagan [VII] transgress
ufariddja 13/29 [i sg. pret.]
ufarméi 23/26 [n. (jo)] super-
 scription
ufarméip 23/26 [past part., n.,
 of *ufarméian*, i] written above
ufarsteigan [I] mount up
ufarstigan 9/7 [3 pl. pret.]
uflésan [VII] puff up
ufblásada 26/4 [3 sg. pass.
 pres.]
ufbrann [3 sg. pret. of *ufbrinnan*
 'scorch,' q.v.]
ufbrikan [IV: + D] reject
ufbrak 7/10 [3 sg. pret.]
ufbrinnan [III] scorch
ufbrann 9/6 [3 sg. pret.]
ufháusan [i: + D] listen to, obey
ufháuseip 18/24 [3 sg. pres.]
ufkunnan [iii] know, recognize
ufkunna 26/12 [i sg. pres.]
ufkunnada 26/12 [i sg.
 pres. pass.]
ufsnéijan [i] slay
ufsnáist 13/30 [2 sg. pret.]
ufsnéip 12/23 [2 pl.
 pres.]
 -uh [clitic] and (in *fraruh*,
hvarizuh, *hvaruh*, *truh þis*,
namuh, *naúþpanuh*, *qapuh*,
qifþisuh, *qipuh*, *sarvasuh saei*,
þaruh, *þaruh*, *þaruh*, *wáituh*,
 and *wasuh*)
 -uhu (see *anþaruh-þan*,
bidfundansuh-þan, *dis-uh-*
þan-sat, *wasuh-þan*,
wésumþþan)
unbrüks [m. (i/oi)] useless
unbrükjái 27/4 [N pl.]
 and 3/5, 14/18, 24/33 [prep., +
 A] up to, until
und dalap 24/38 [adv. phr.] to
 the bottom

- undgreipan [I] seize
undgripun ,23/21 [3 pl. pret.]
- undrinnan [III] fall to one's share
- undrinnáð 11/12 [3 sg. pres. opt.]
- unhulþó [f. (n)] unclean spirit, evil spirit
unhulþón* 8/5 [A sg.]
unhulþón* 8/6 [D sg.]
unhulþóns 8/12, 19/38, 25/9 [A pl.]
- unkarja cf. §10.4 [substantive, m. (n)] careless (one), careless person
- unkarjans 10/15 [N pl.]
- uns¹ 1/11, 1/12 [D pl. of *ik 'I,* q.v.]
- uns² 1/13, 19/38, 27/18 [A pl. of *ik 'I,* q.v.]
- unsar 1/9 [possessive, m.] our, ours
- unsarí 27/14 [f. D sg.]
unsarím 1/12 [m. D pl.]
unsarana 1/11 [m. A sg.]
- unsibjís* [m. (n)] wicked
unsibjám 23/28 [D pl.]
- unsis¹ 25/3 [D pl. of *ik 'I,* q.v.]
unsis² 19/38 [A pl. of *ik 'I,* q.v.]
- unté 1/13, 2/14, 3/3, 3/6, 3/10, 4/3, 5/6, 6/3, 6/10, 7/3, 9/6, 12/24, 13/27, 13/32, 15/45, 16/13, 17/42, 17/52, 19/38, 19/40, 19/41, 21/5, 24/42, 28/1 [c.] for, because, until
- unté allata wairþip 14/18 until everything is fulfilled
- unté jabá... nippá 18/24 for either... or
- unwáhs [n. (n)] blameless
unwáha 28/1 [N pl.]
- urráis [3 sg. pret. of *urráisa* 'arise', q.v.]
- urráisan [i] raise, rouse
urráisa 8/10 [3 sg. pret.]
urrann [3 sg. pret. of *urrinnan* 'go forth, spring up, rise, go out', q.v.]
urrannjan [i] cause to come forth or rise
urranneþ 15/45 [3 sg. pres.]
- urrisan [i] arise
urris 25/6 [3 sg. pret.]
urris 17/54 [2 sg. imper.]
- urrinnan [III] go forth, spring up, rise, go out
urrann 9/3, 9/5 [3 sg. pret.] (see also *háuts imma...*)
- urrinnandó 9/8 [pres. part., n., of *urrinnan*] going forth, springing up, rising, going out
urrinnandinn 9/6, 25/2 [f. D sg.]
- us 2/4, 3/7, 3/8, 6/4, 6/11, 8/6, 8/7, 20/13, 22/36, 24/46 [prep., +D] out of, from
us dáilá 26/10, 26/12 [adv. phr.] in part
- usbaúttéðun [3 pl. pret. of *usbugjan* 'buy', q.v.]
- usbeisneiga 26/4 [f. (n)] long-suffering
- usbliggwands 23/15 [pres. part., m., of *usbliggwan*, III] scouring
- usbugjan [i] buy
usbaúttéðun 25/1 [3 pl. pret.]
- usbugjands 24/46 [pres. part., m., of *usbugjan*] buying
- usdáuðjan [i] strive
usdáuðedeina 22/36 [3 pl. pret. opt.]
- usdreibands 17/54 [pres. part., m., of *usdreiban*, I] putting out, driving out
usdreibandann 19/38 [m.

- A sg.]
usfímei 25/8 [f. (n)] amazement
- usfulljan 14/17 [i] fulfill
- usfullnan [iv] be fulfilled
- usfullnöða 23/28 [3 sg. pret.]
- usgagan [VII] go out, go forth, go away
usgagg 8/6 [2 sg. imper.]
usiddja 8/7 [3 sg. pret.]
- usgaggands 13/28 [pres. part., m., of *usgagan*] going out, going forth, going away
usgaggandeina 25/8 [f. N pl.]
- usgeisnan [iv] be amazed
usgeisnóðéðun 17/56, 25/5 [3 pl. pret.]
- usgiban [V] reward, give out, restore
usgibip 21/4, 21/6 [3 sg. pres.]
- ushafjan [VI] lift up
ushöf 20/5 [3 sg. pret.]
- ushramips 23/15 [past part., m., of *ushramjan*] crucified
- ushramidan 25/6 [A sg.]
- ushramjan [i] crucify
ushramei 23/13, 23/14 [2 sg. imper.]
- ushramidédeina 23/20 [3 pl. pret. opt.]
- ushramidéðun 23/25, 23/27 [3 pl. pret.]
- ushramjandans 23/24 [pres. part., m., of *ushramjan*] crucifying
- usiddja [3 sg. pret. of *usgagan* 'go out, go forth, go away', q.v.]
- usleipan [I] pass away
usleipip 14/18 [3 sg. pres.]
- usliða [substantive] a paralytic
usliðan 8/12 [m. A sg.]
- usluneins* [f. (n)] redemption
uslunein 27/21 [A sg.]
- usninan [IV] take away
usnan 8/12 [3 sg. pres.]
usnimip 10/15 [3 sg. pres.]
- usnimands 24/46 [pres. part., m., of *usninan*] taking away
- usniman 3/4, 3/5, 3/6, 7/6 [IV] kill
- usstandan [VI] rise up
usstandands 3/7, 12/18, 12/20, 25/9 [pres. part., m., of *usstandan*, VI] rising up
- usstiurba 11/13 [adv.] riotously
- ustáðhan 26/10 [past part., n., of *ustíuhan*] led out, fulfilled, perfected
- ustáðhana 27/24 [f. N sg.]
ustáðhans 4/3 [m. N sg.]
- ustíuhan [IIb] lead out, fulfill, perfect
- ustáðhun 4/2, 23/30 [3 pl. pres.]
- usþriutandans 15/44 [pres. part., m. A pl., of *usþriutan*, II] abusing, troubling
- uswairpan [III] cast out, reject
uswarp 8/12, 25/9 [3 sg. pret.]
- uswandjan [i] turn aside, go astray
uswandidéðun 27/3 [3 pl. pret.]
- uswindandans 23/17 [pres. part., m. N pl., of *uswindan*, III] plaiting, weaving
út 8/6, 8/7, 13/28, 17/54, 22/38 [adv.] out, forth
úta (or *uta*) 28/10 [adv.] outside
- uzanan* [VI] expire
uzón 24/37, 24/39 [3 sg. pret.]

wahsjan [V1] grow, increase
 wahsjanđ 18/28 [3 pl. pres.]
 wahsjanđö 9/8 [pres. part., n., of
wahsjan] growing, increasing
 wahstus [m. (w)] growth, size
 wahstu 18/27 [A sg.]
 waidédja 22/40 [m. (n)] evil-
 doer, criminal, robber
 waidédjans 23/27 [A pl.]
 waihsta [m. (n)] corner
 waihstam 21/5 [D pl.]
 waiht (see *ni waiht*)
 waihtá ni 20/12 [D sg.] noth-
 ing (literally "in nothing")
 waihts 26/2 [f. (i/rt)] thing
 waiht 25/8 [A sg.] (see
 also *ni waiht bártäs...*)
 wáila (? *wáila*) 12/23, 13/32
 [adv.] well
 wáila tuijáiþ 15/44 do good
 wair 17/41, 26/11 [m. (o)] man
 wairös 2/10, 20/10 [N pl.]
 wairpandans 23/24 [pres. part.,
 m., of *wairþan*, III] throwing,
 casting
 wairþan 8/3, 11/14, 27/26; cf.
 §§4.2, 2.41 [IIIb] become,
 be, happen
 wairþái 1/10, 6/7 [3 sg.
 pres. opt.]
 wairþáiþ 15/45 [2 pl. pres.
 opt.]
 wairþand 16/16 [3 pl. pres.]
 wairþiþ 10/19, 14/20, 28/20
 [3 sg. pres.] (see also *skula*
wairþiþ, untö allata...)
 warþ¹ 26/1, 26/11 [1 sg.
 pret.]
 warþ² 4/1, 4/3, 4/6, 6/6,
 7/1, 9/4, 11/14, 12/24,
 13/28, 13/32, 24/33, 25/11,
 28/4 [3 sg. pret.] (see
 also *warþ... in sinuái*)
 wairþun 20/12, 27/5 [3 pl.

pret.]
 wairþs 12/19, 12/21 [m. (o)]
 worthy
 waiť 26/12 [1 sg. pres. of *witan*
 'know, possess knowledge,' q.v.]
 waiť 21/8 [3 sg. pres. of *witan*
 'know, possess knowledge,' q.v.]
 waiťei 22/35 [adv.] perhaps
 waiťuh (= *waiť + uh*) 18/32 and
 (he) knows
 waiťufni cf. §3.3 [n. (jo)] au-
 thority
 waiťufneis 3/5 [G sg.]
 waiťufnoja 8/8 [D sg.]
 wann [3 sg. pret. of *winnan* 'sor-
 row,' q.v.]
 warjan [i: + D] forbid
 wariédüdm 19/38 [1 pl.
 pret.]
 warjít 19/39 [2 pl. imper.]
 warþ¹ 26/1, 26/11 [1 sg. pret.
 of *wairþan* 'become, be, happen,'
 q.v.]
 warþ² 4/1, 4/3, 4/6, 6/6, 7/1, 9/4,
 11/14, 12/24, 13/28, 13/32,
 24/33, 25/11, 28/4 [3 sg.
 pret. of *wairþan* 'become, be,
 happen,' q.v.]
 warþ... in sinuái 28/11 [verb
 phr.] appeared, came into
 sight
 was¹ 26/11 [1 sg. pret. of *wisan*
 'be,' q.v.]
 was² 2/14, 3/1, 3/10, 4/5, 4/6,
 5/6, 5/8, 5/9, 6/1, 6/3, 6/4, 6/6,
 6/8, 6/10, 7/3, 8/1, 8/5, 12/24,
 13/32, 17/41, 22/40, 23/26,
 23/28, 24/39, 24/40, 24/41,
 24/42, 24/43, 24/46, 25/4,
 28/2, 28/9 [3 sg. pret. of *wisan*
 'be,' q.v.] (see also *ni kara...*,
wasuh, wasuþþan)
 was imma 17/42 he had
 wasjan [i] clothe, dress

wasjama 18/31 [1 pl. pres.
 opt.]
 wasjáiþ 18/25 [2 pl. pres.
 opt.]
 wasjáiþ 18/30 [3 sg. pres.]
 wast [2 sg. pret. of *witan* 'be,'
 q.v.]
 wasti* [f. (jü)] garment
 wastja 12/22 [A sg.]
 wastjai 25/5 [D sg.]
 wastjóm 18/25, 23/20 [D
 pl.]
 wastjös 18/25, 23/24 [A pl.]
 wasuh (= *waz + uh*) 20/10, 23/25
 and there was or and he was
 wasuþþan (= *waz + uh + þan*)
 13/25 and (he) was... then
 watö cf. §8.1 [n. (o)] water
 watins 19/41 [G sg.]
 waiťrd¹ 10/15; cf. §3.1 [n. (o)]
 word
 waiťrd² 5/1, 5/3, 10/14,
 10/15, 10/16, 10/18, 10/19,
 10/20 [A sg.]
 waiťrda¹ 3/3 [D sg.]
 waiťrda² 5/5, 7/6 [A pl.]
 waiťrdis 10/17 [G sg.]
 waiťrkjan cf. §17.2 [i] work,
 make, prepare, arrange
 waiťrhta 7/7 [3 sg. pret.]
 waiťrkeiþ 20/10 [2 pl. im-
 per.] (see also *raiťtö*
waiťrketþ)
 waiťrts [f. (ö)] root
 waiťrtins 9/6, 10/17 [A pl.]
 waiťranamma 24/42 [past part.,
 n. D sg., of *wairþan*] become
 waiťranö 17/56 [past part., n.
 A sg., of *wairþan*] happened
 waiťrþun [3 pl. pret. of *wairþan*
 'be, become, happen,' q.v.]
 weiћnan [iv] be hallowed
 weiћnai 1/9 [3 sg. pres.
 opt.]

wein [n. (o)] wine
 wein 23/23 [A sg.]
 weis [N pl. of *ik* 'I,' q.v.]
 weitwöđjan [i] testify
 weitwöđjau 22/37 [1 sg.
 pres. opt.]
 wénjan [i] hope, expect
 wéneþi 26/7 [3 sg. pres.]
 wéns 26/13 [f. (ö)] hope
 wési [3 sg. pret. opt. of *wisan*
 'be,' q.v.]
 wésjau [1 sg. pret. opt. of *wisan*
 'be,' q.v.]
 wésun [3 pl. pret. of *wisan* 'be,'
 q.v.]
 wésunupþan (= *wésun + uh + þan*)
 24/40 and (there) were then
 wigs [m. (o)] way, road, journey
 wig 2/10, 4/3, 9/4, 10/15
 [A sg.]
 wiga 19/33 [D sg.]
 wigam 3/10 [D pl.]
 wíkö [f. (n)] week
 wíkön 28/5 [D sg.]
 wílda [3 sg. pret. of *wiljan* 'will,
 desire,' q.v.]
 wíldédi [3 sg. pret. opt. of *wiljan*
 'will, desire,' q.v.]
 wíldédun [3 pl. pret. opt. of
wiljan 'will, desire,' q.v.]
 wíleidu (= *wileiþ + u*) 22/39 do
 you wish?
 wíleiþ [2 pl. pres. of *wiljan* 'will,
 desire,' q.v.]
 wíli [3 sg. pres. of *wiljan* 'will,
 desire,' q.v.]
 wílja 1/10 [m. (n)] will
 wíljan cf. §19.1 will, wish, be
 willing, desire
 wílda 3/4, 3/6, 7/6, 13/28
 [3 sg. pret.]
 wíldédi [3 sg. pret. opt.]
 (see *hw wíldédi*)
 wíldédan 20/11 [3 pl. pret.]

opt.]
wileip 23/12 [2 pl. pres.]
 (see also *wileidu*)
wili 19/35 [3 sg. pres.]
wiljands 23/15 [pres. part., m.,
 of *wiljan*] wishing, desiring
winnan [IIIa] sorrow
wann 4/5 [3 sg. pres.]
wunnum 4/8 [1 pl. pres.]
wunnap 4/9 [2 pl. pres.]
wintrus [m. (u)] winter, year
 (see *twalbwintrus*)
wintriwé 17/42 [G pl.]
wipja [f. (jā)] crown
wipja 23/17 [A sg.]
wisan 4/3, 4/10, 12/24, 13/32,
 19/35; cf. §§13.1, 16.1 [Va]
 be (homographic with *wisan* [V]
 'feast')
im 12/19, 12/21,
 16/11, 16/14,
 22/35, 22/37,
 26/2 [1 sg. pres.]
is 13/32, 22/33 [2 sg.
 pres.]
ist 1/13, 2/6, 2/7, 5/9,
 7/5, 13/31, 15/21,
 15/43, 15/48, 16/13,
 18/25, 19/39, 19/40,
 20/9, 22/37, 22/38,
 22/39, 23/16, 23/22,
 24/34, 24/42, 25/4,
 26/4, 26/10, 27/28, 28/17
 [3 sg. pres.] (see also *nistr*)
sijai 19/35, 21/4 [3 sg. pres.
 opt.]
sijaima 1/12 [1 pl. pres. opt.]
sijaiþ 15/48, 21/5 [2 pl.
 pres. opt.]
sjuþ 18/26, 19/41 [2 pl.
 pres.]
sind 10/15, 10/16, 10/17,
 10/18, 10/20, 16/12, 16/16,
 20/7 [3 pl. pres.]

was 26/11 [1 sg. pres.]
was 2/14, 3/1, 3/10, 4/5,
 4/6, 5/6, 5/8, 5/9, 6/1, 6/3,
 6/4, 6/6, 6/8, 6/10, 7/3,
 8/1, 8/5, 12/24, 13/32,
 17/41, 22/40, 23/26, 23/28,
 24/39, 24/40, 24/41,
 24/42, 24/43, 24/46, 25/4,
 28/2, 28/9 [3 sg. pres.]
 (see also *wasat*, *wasuþþan*,
was imma, ni kara...)
wast 13/31 [2 sg. pres.]
westi 3/3, 5/5, 13/26, 19/34,
 22/36, 23/15, 24/47 [3
 sg. pres. opt.]
wesjau 22/36 [1 sg. pres.
 opt.]
wesun 2/3, 3/9, 3/10, 5/3;
 6/2, 8/2, 28/3 [3 pl. pres.]
 (see also *wesunupþan*)
wisam 12/23 [1 pl. pres.]
wisands 27/16 [pres. part., m.,
 of *witan*] being
wisandam [m. D pl.] (see
niþ imma wisandam)
wisandan 12/20 [m. A sg.]
wisandö 11/13, 18/30 [n.
 A sg.]
wissa [1 sg. pres. of *witan* 'know',
 q.v.]
witan cf. §16.2 [pres. pres.]
 know, possess knowledge
wait 26/12 [1 sg. pres.]
wait 21/8 [3 sg. pres.]
 (see also *waituh*)
wissa 20/6 [3 sg. pres.]
wití 21/3 [3 sg. pres. opt.]
witjau 26/2 [1 sg. pres.
 opt.]
witöþ cf. §3.1 [n. (o)] law
witödu 3/5, 4/2, 14/18 [D
 sg.]
witödis 4/4 [G sg.]
witöþ 14/17 [A sg.]

wipra 10/15, 19/40 [prep., +A]
 against, near, beside, by (see
 also *andwairþt wipra andwairþt*)
wiprus 5/9, 27/28 [m. (u)]
 lamb
wöþjan [i] call, cry out, crow
wöþeip 24/35 [3 sg. pres.]
wöþida 17/54, 22/33, 24/34
 [3 sg. pres.]
wöþjandis 6/3 [pres. part., m.
 G sg., of *wöþjan*] of one crying
wrakja 10/17 [f. (jō)] persecu-
 tion
wrikandans 15/44 [pres. part.,
 m. A pl., of *writkan*, V] perse-
 cuting
wulf 16/12 [m. (o)] wolf
wulf 16/12 [A sg.]

wulþau [D sg. of *wulþur* 'splen-
 dor, glory', q.v.]
wulþriza [adj.] (comparative of
wulþrus) more valuable
wulþrizans 18/26 [m. N pl.]
wulþus 1/13 [m. (u)] splendor,
 glory
wulþun 18/29 [D sg.]
wunnum [1 pl. pres. of *winnan*
 'sorrow', q.v.]
wunnap [2 pl. pres. of *winnan*
 'sorrow', q.v.]

Christus 2/6, 5/5 [m. (u)] Christ
Xristaus 19/41 [G sg.]

Zakarias 28/14 [m.] Zachariah
Zakaria 28/26 [Voc. sg.]

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